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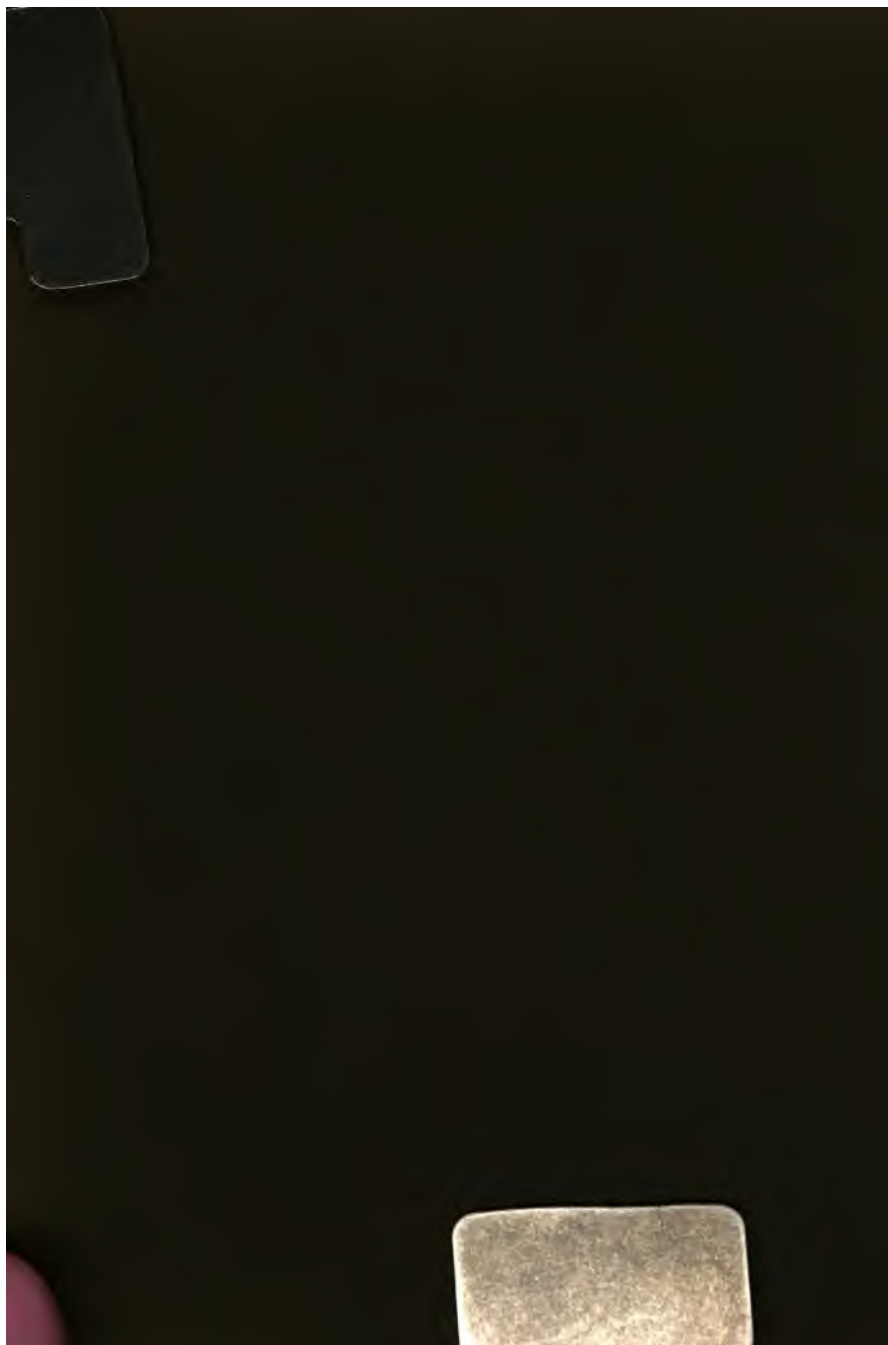
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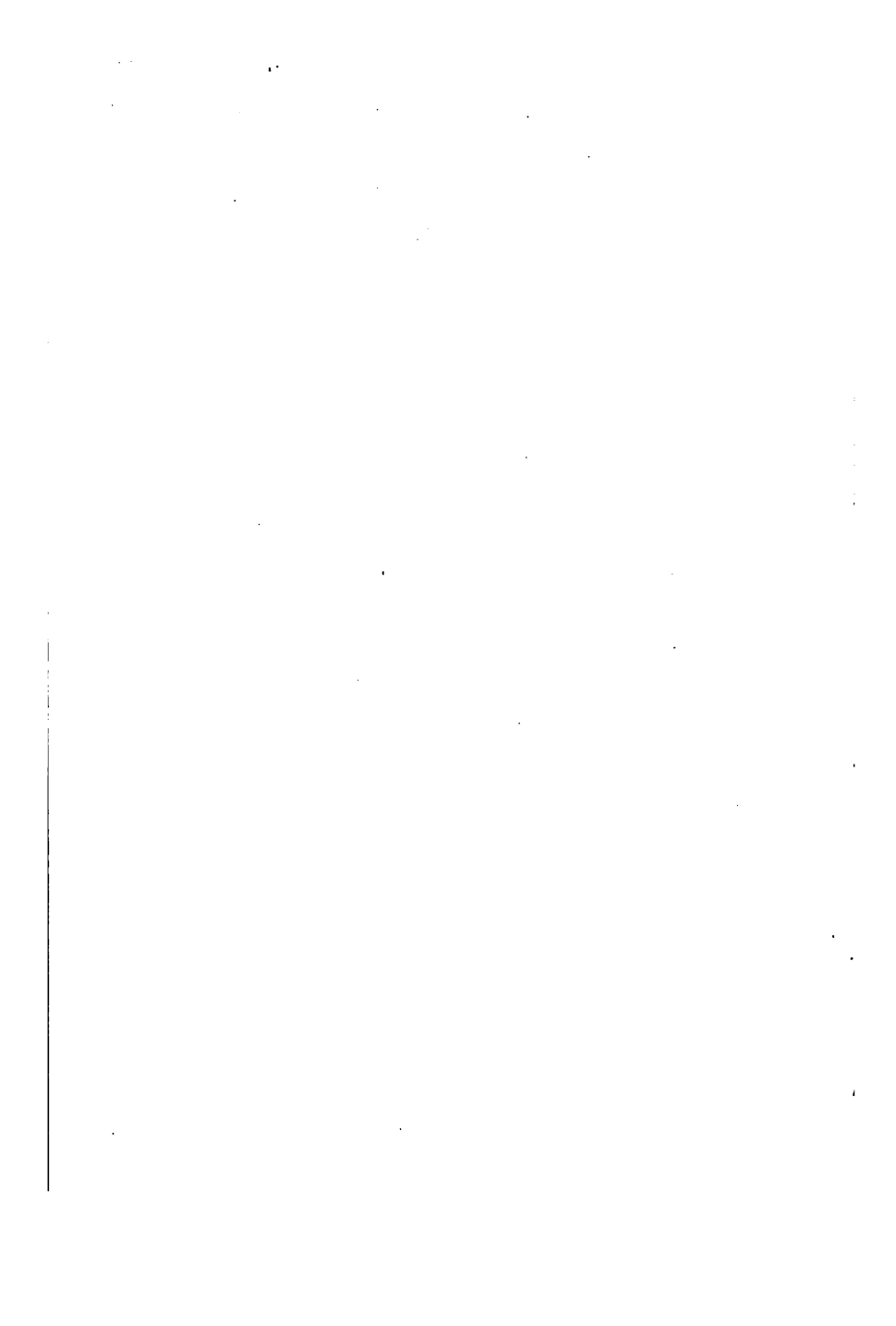
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THE BOOK OF DANIEL



THE BOOK OF DANIEL

OR

The Second Volume of Prophecy

*TRANSLATED AND EXPOUNDED
WITH A PRELIMINARY SKETCH OF ANTECEDENT
PROPHECY*

BY

JAMES G. MURPHY, LL.D. AND D.D., T.C.D.,

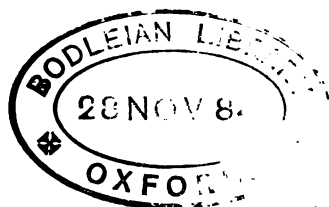
PROFESSOR OF HEBREW.

London:

JAMES NISBET & CO., 21 BERNERS STREET.

1884.

10144.e.3 -



PRINTED BY
FRANK MURRAY, 9 AND 11 YOUNG STREET,
EDINBURGH.

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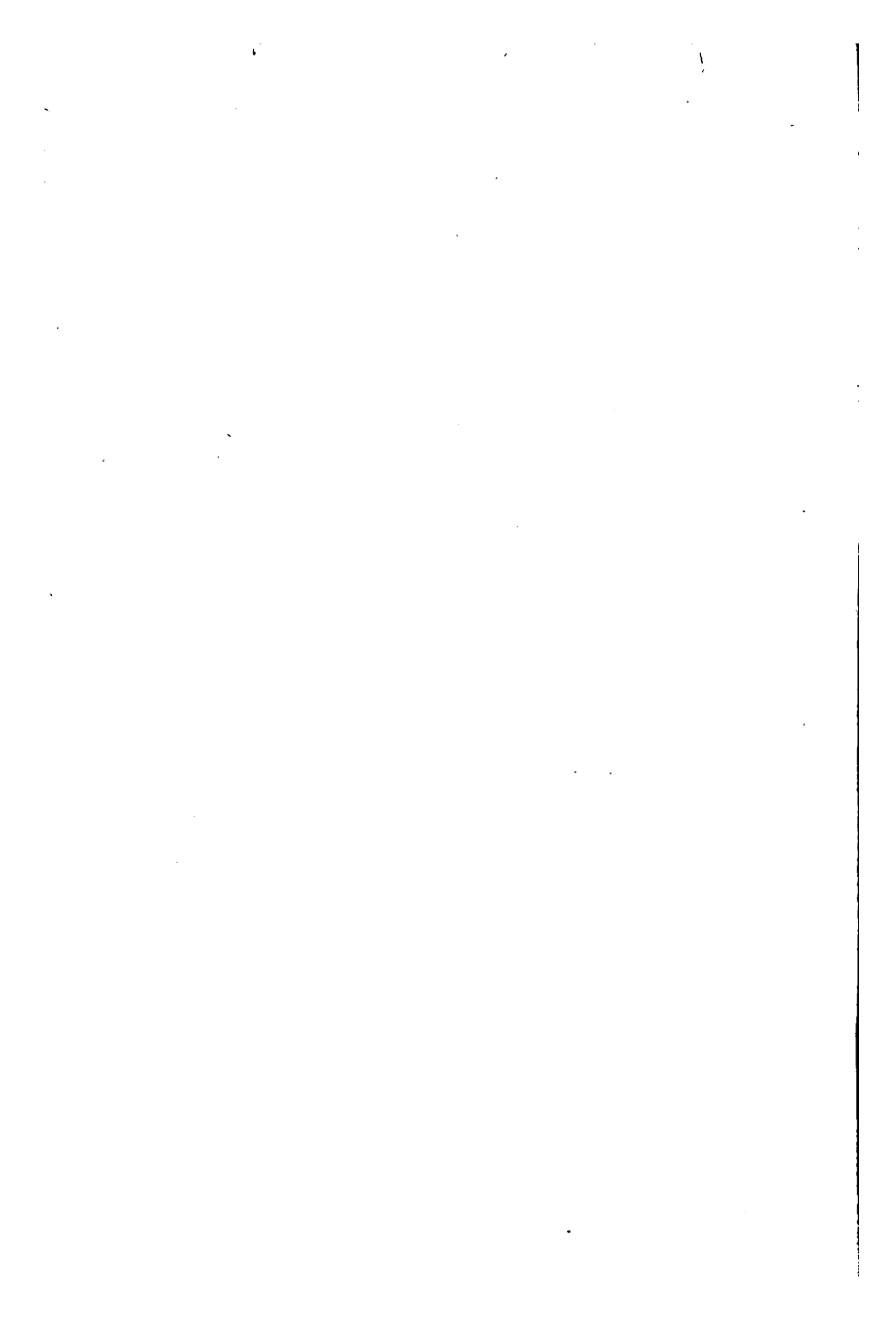
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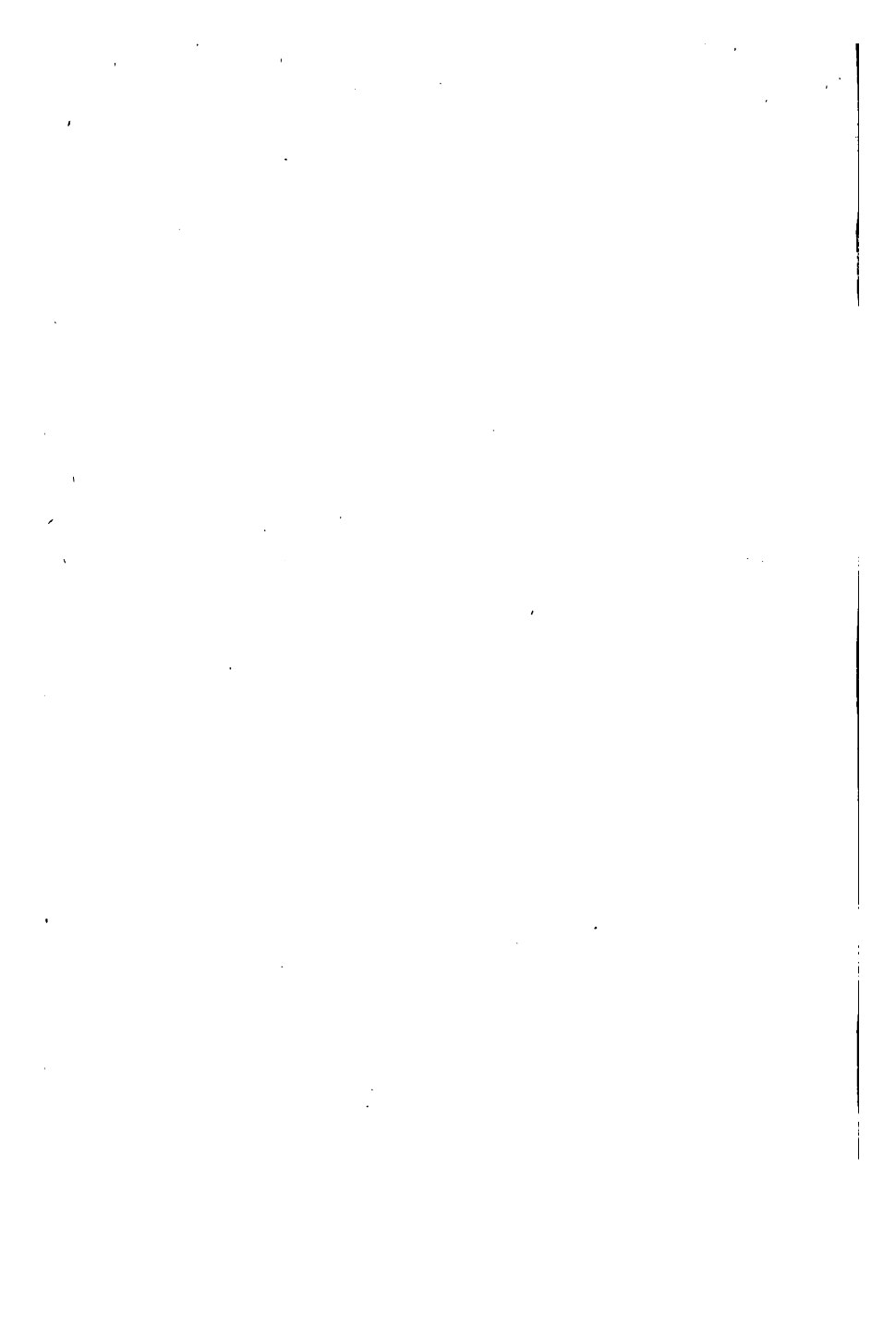
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PREFACE.

Two years ago the Author of the following Work published a brief Exposition of the Book of Revelation, which he described as the Last Volume of Prophecy. Prophecy is here regarded as a continuous and progressive revelation of the future coming of the Messiah and the advance of His Kingdom, from a small beginning to a universal and perpetual Monarchy. The view of this remarkable system of Messianic prophecy, separated from certain minor and incidental predictions, is not complete or satisfactory unless the whole is placed before the mind of the reader, accompanied with a continuous and consistent interpretation. This consideration has led to the following attempt to elucidate the series of prophetic announcements concerning the Messiah in the Old Testament in a Treatise as nearly as possible corresponding with that on the Apocalypse. The reader will find here the same brevity, and it is hoped at least the same amount of clearness and connection as in the former work. And, notwithstanding the existing propensity for the indefinite, he must make his account for as large a measure of the definite as possible.



INTRODUCTION.

PROPHECY is a leading feature of the written Word of God. It may be divided into three volumes or sections. The first was completed before the captivity of Judah, 606 B.C., and has its climax in Isaiah. The second was composed after the captivity, and has its centre in Daniel. The third appeared after the birth of the Messiah, and reaches its consummation in the Revelation of John the Divine. The great theme of prophecy is the Gospel of the Kingdom of God restored on earth. The first part treats of the seed of the woman, in whom the family of man is to be blessed, and by whom the Kingdom of God is to be recovered. The second describes the kingdoms of this world in contrast with the Kingdom of God, which is at length to rise into visibility and supremacy. And the third foreshadows the spiritual warfare and final victory of the King of Saints over the kingdom of darkness, and the universal establishment of the kingdom of light, life and salvation, in the world of the Fall. This is a sublime theme for the contemplation of rational man. It involves the security of his highest and best interests. The first volume of Messianic prophecy is interspersed throughout the law of Moses, the historic, the poetic, and such of the prophetic Books as were written

before the Captivity. We adopt here the arrangement of the sacred books given in the Authorised Version and the Septuagint, and indicated in the Gospel of Luke (xxiv. 44), and in Josephus against Apion (i. 8), according to which "the Prophets" include the historic and prophetic Books, of which there are thirteen, and the Psalms stand at the head of the four remaining Books, which are Psalms, Proverbs, Ecclesiastes, and the Song of Songs.

PART I.

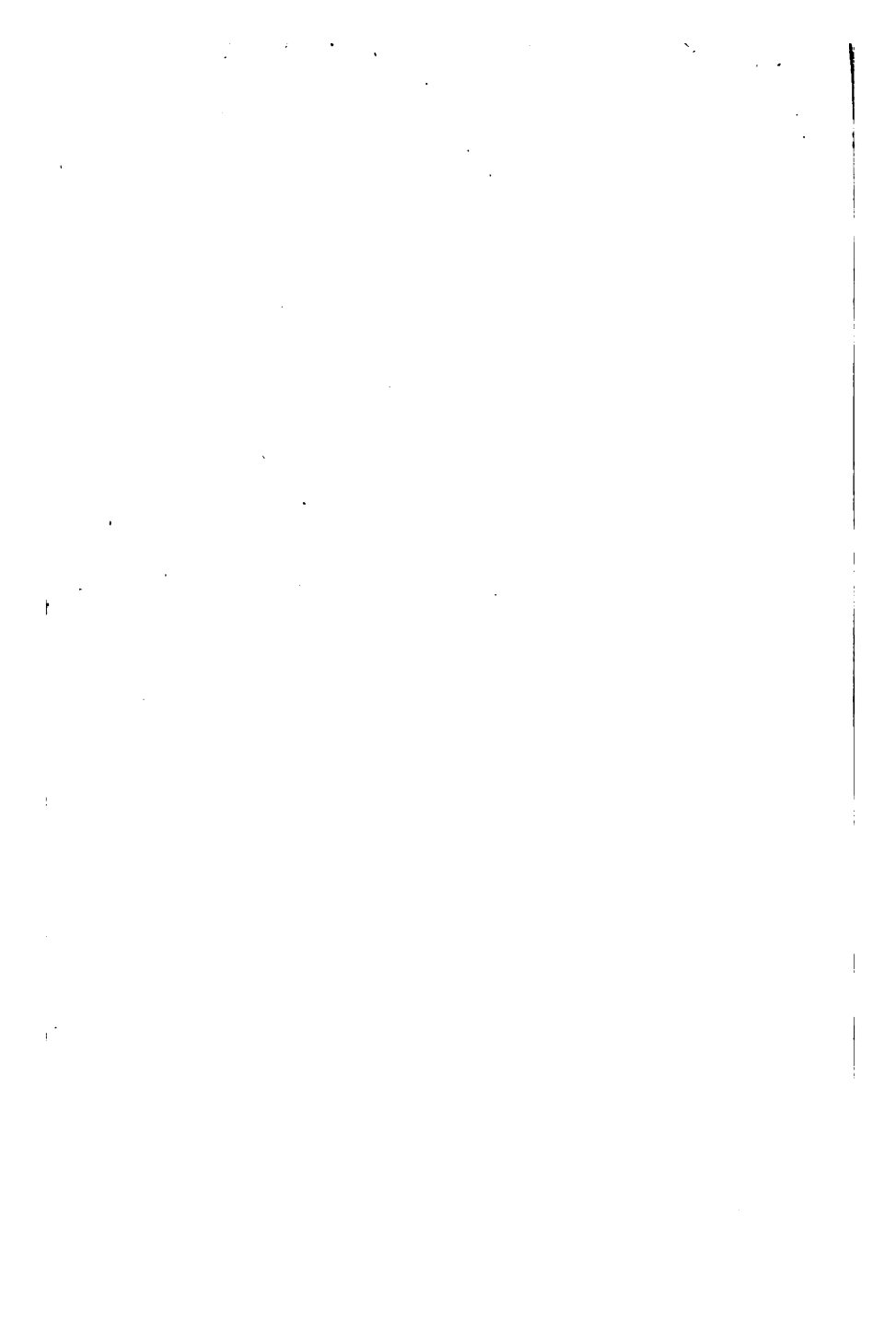
The First Volume of Prophecy.

THE PENTATEUCH.

THE HISTORICAL BOOKS.

THE PSALMS.

THE PROPHETS BEFORE THE EXILE.



CHAPTER I.

THE PENTATEUCH.

THE first volume of prophecy consists of a series of Messianic predictions interwoven into the narrative of the Law, the Historic Books, and the Psalms, and condensing at length in the prophetic books before the Exile, especially in the book of Isaiah.

I.—THE SEED OF THE WOMAN. GEN. III. 15.

It opens with the "protevangelion," or prime evangel, in Gen. iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; He shall bruise thy head, and thou shalt bruise His heel."

The only word here demanding attention is that rendered *bruise*. The original occurs elsewhere only in Job ix. 17: "For he breaketh me with a tempest"—in the Septuagint, *crusheth*; and in Ps. cxxxix. 11, "Surely the darkness shall cover me," where the Septuagint has *tread down*. In the verse before us the Septuagint has *keep*, or according to another reading *pierce*, which, from comparison with the other renderings, is by far the more probable reading. The usage elsewhere, therefore, on the whole, confirms the rendering here.

This singular prediction arises out of a sad and disastrous occasion—the fall of man from his allegiance to his Maker. To understand its terms we must examine the original record. It is addressed to the serpent, which is described as more subtle than any beast of the field. But this creature discloses an intelligent faculty beyond any ordinary beast of

the field. He interrogates the woman, contradicts the asseveration of the Maker that death will be the consequence of eating the forbidden fruit, and boldly asserts that God doth know that the result of such eating will be that the eyes of the man and the woman shall be opened, and they shall be like God, knowing good and evil. It is quite evident to us that this reasoning, however perverse, proceeds not from a mere brute creature, but from an evil spirit assuming the form or taking possession of the body of a serpent. Many statements concerning this being are incidentally made in the subsequent books of Scripture, of which we need only quote one, Rev. xii. 9: "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." The woman hearing this contradiction, and partly believing it and partly allured by the singular name given to the tree, which seemed to her to imply that it was able to make one wise, took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. This step seems to us, familiar as we are with evil, simple, and not surprising in the circumstances. But its profound significance only opens up to our view when we consider the parties concerned, the relation in which they stand to each other, and the subsequent history of the human race.

An act of creation has taken place. The all-wise and all-good Creator has called into existence a being in His own image, after His likeness. This being is therefore fundamentally a spirit—having reason, will and power, the faculties of knowledge, holiness and righteousness, of rational, voluntary, righteous activity. This being He has placed in a park or garden, stocked with every tree that is pleasant to the eye and good for food, and among them the tree of life and the tree of the knowledge of good and evil. And He has made him a grant in the following terms: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." On this unique event we cannot fail to make many reflections, among which will be the following:—

1. Man is here treated as a moral being. As a creature,

he belongs to his Maker by creation, the only absolute right of property. And all things that surround him belong by the same right to the common Author of their being. Now, a fundamental principle of moral truth is this, "Thou shalt not take that which belongs to another." According to this moral axiom man had no right to touch a single tree in the garden. When a definite grant is made to him of a suitable and liberal portion of what is contained in the garden, he is plainly treated as a moral being.

2. God is just and good in the grant which He thus makes to man. He is just. For He has made man with certain needs and appetites and capacities of pleasure. Without the supply of his needs he must inevitably perish; and without the temperate gratification of his appetites and propensities, he must suffer more or less of misery. The Maker has accordingly endowed him with the means of life and comfort. He is also good. He has made the man capable of so many joys, and He has surrounded him with a superabundance of all the sources of conscious happiness.

3. The tree of life, the partaking of which was to be the means of perpetuating life, appears plainly to imply that man, so far as his animal part was concerned, was like the other animals, by nature liable to death, but was permitted on condition of obedience to partake of the tree of life and enjoy an immortal existence. To beings devoid of a moral sense, death is not a penalty; because where there is no capacity of law, there can be no transgression, and therefore no penalty. But to man, the moral and responsible agent, there is a conscience, a sense of obligation to that which is right and good, a sense of wrong when his own right is invaded, and a sense of guilt when he invades the right of another. Now, beyond all doubt, the Creator has a right to reserve the tree of the knowledge of good and evil, and to withdraw the tree of life, when the condition on which it was granted is violated. In this way death becomes a penalty to the unfaithful moral agent.

4. There could not but be a tree reserved. Some are prone to say that it would have been better if there had been no forbidden tree; for in that case there would have been no temptation, and therefore no fall. But this is a misconcep-

tion of the meaning of this tree. It simply conveys the lesson, that the Creator makes over to man all that is needful and suitable to him; while there is, and must be, a boundless reserve of divine rights and resources which may not be transferred to any creature whatever. The tree of the knowledge of good and evil symbolises this necessary reserve. The throne of God, the great attributes of His being, the things which He has called into existence for other ends,—all these constitute a reserve which would have existed if no such tree had been planted in the garden. And the invasion of this reserve, in some shape, was the real sin of the original transgressor, and must inevitably be the test of perfect obedience to the newly created man.

5. The forbidden tree was called the tree of the knowledge of good and evil, simply because, by his conduct with respect to it, man was to come to the discernment of moral good and evil. If he had held fast his confidence in God and obedience to His command, he would have come to know the good from the evil in the right and safe way. The good would have been realised in his own conscience, and the evil discovered in the tempter. And the tree would have become a test of his good faith, a monument of his confirmation in moral integrity, an occasion of moral knowledge, and a means of eternal life. But his distrust of his Maker and disobedience to His command, involved in believing the tempter and acting on his suggestion, though it effected a sad reversal of his condition and prospect, served, nevertheless, to justify the title given to this tree. It proved to be to him still the tree of the knowledge of good and evil, but in a disastrous way, inasmuch as by partaking of the forbidden fruit he found the evil to be realised in his fallen state, and the good only remembered as existing in his primeval innocence.

6. It is carefully to be observed, that it was not knowledge that was forbidden, not even the knowledge of good and evil, but a certain tree, by which this particular kind of knowledge would have come in a legitimate way, if man had only been faithful and true to his Maker. Knowledge is designed for an intelligent being. Growth in knowledge is as essential to his perfection and happiness as growth in holiness and power.

The field of knowledge, whether of the Creator in Himself, or of the power, wisdom and goodness displayed in His works, is always open to man. The only condition is, that he pursue it in a legitimate way, a condition which is common to all the proceedings of a moral and responsible being.

7. We now know what is the significance of the fall of man. It began in distrust of God, and ended in a breach of the fundamental principle of moral equity, and that not in reference to his fellow-creature but to his Creator, by taking and eating the fruit of a tree that was not his own, that belonged not to him but to God. It is to be observed that his sin was not merely disobedience to a divine command, but transgression of the moral law, the obligation of which was self-evident to the moral sense, and the principle of which runs through the whole of the ten commandments. It was, in short, a double wrong done directly to God, a robbery both of His good name and of His property; of His good name, inasmuch as He was distrusted, and of His property, as the tree undeniably belonged to the Maker.

8. The consequence of this sin in the mind of man was immediate. As the act was the violation of a self-evident law, self-condemnation was instantaneous. This was shown by two things: first, by the sense of nakedness which was awakened in the man and the woman, when they no longer possessed the garment of conscious innocence; and, second, by the attempt to conceal themselves from each other by a covering of fig leaves, and from the Lord God by hiding among the trees of the garden. They were ashamed to look on one another, because they were conscious of guilt, and they were afraid to appear before the great and good Being whom they had wronged.

9. It is scarcely possible for us fully to estimate the vast change of moral condition involved in the descent from pure innocence to sin against God. Before, there was likeness to God; after, this likeness was marred. Before, there was fellowship with God; after, estrangement from Him. Before, an invincible moral strength; after, an equally invincible moral weakness, an inability to resist temptation. In all this it is easy to discern the fundamental elements of the

penalty of sin—a broken image of God, a growing estrangement from Him, and a deepening bondage of corruption; a mystery, an exile and a failure.

10. The fall of Adam involved the race of man. Adam and Eve are the heads of the race which is yet unborn. They include in themselves the whole race. When they fell, the race fell in them. There is something remarkable in a race. It is summed up in the pair from which it is to spring. As Eve was derived from Adam, the whole race, in the instance of man, was concentrated in the one head. When he fell, therefore, all fell in him.

All these preliminary points prepare us to understand the import of the first promise: "I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise His heel."

1. *I will put enmity between thee and the woman.* The woman had trusted the serpent and followed his suggestion. She had been of one mind with him; but it was to be no longer so. Conscience had already told her that she had done wrong. The conviction that the serpent had beguiled her had already flashed upon her mind. She had even made confession of her sin and of the source of her temptation: "The serpent beguiled me, and I did eat." Adam had made a similar confession. This was followed by an assurance of remission of sin and redemption for sin to the returning penitent. For such a revelation of mercy is implied in the very promise here made. When brought home by the Spirit of God to the sore heart of the self-condemning woman, it was fitted to beget repentance unto life. Returning trust in the God of mercy would complete the breach between her and the serpent.

2. *And between thy seed and her seed.* Hence it appears that the woman is to have a seed, a progeny of sons and daughters. But this progeny is to part into two classes at enmity with each other. Some continue in unbelief and impenitence, follow out the course of the fallen, and thereby prove to be in spirit the seed of the serpent. But others hearken to the call of mercy, follow the returning faith and heartfelt repentance of the mother of all living, and so become in spirit the seed of the woman. The former walk

according to the prince of the power of the air, of the spirit that ruleth in the children of disobedience, and so constitute the kingdom of darkness; the latter walk not after the flesh but after the Spirit of God, who worketh in them both to will and to do of His good pleasure, and compose the kingdom of heaven on earth. The two seeds are two mighty influences antagonistic to each other, each labouring to form itself into a kingdom and to overthrow and annihilate the other. Such is an epitome of the history of mankind from that day until now.

3. *He shall bruise thy head, and thou shalt bruise His heel.* There is to be some pre-eminent individual seed of the woman, who is to be the personal antagonist of the serpent. And in the prolonged conflict, while the serpent is to inflict a wound upon the heel that will be painful but not fatal, the woman's seed is to bruise the head, the vital part of the serpent, and at length achieve a final and complete spiritual victory. Standing not far from the close of the sixth millennium of human history, we contemplate, with wonder, with terror, and yet with gladness, the strange and sublime events of the spiritual conflict; and from the history of the past, as well as from the faithfulness of God, we confidently anticipate the approaching triumph of the kingdom of grace and salvation.

In this primeval sentence we cannot but admire the marvellous power of ideality in the Divine Speaker, and the corresponding readiness of apprehension in the primeval hearer. The serpent biting the heel of the unwary traveller, yet having its head crushed under the defensive blow, is a familiar object that has no claim to a place in prophetic utterance. But here the serpent denotes the wily, spiritual tempter. The seed signifies the carnal race, then the spiritual race, and then the corypheus of that spiritual race. The bruising of the heel and the crushing of the head are symbolic of the prime events in the great spiritual war that is to be waged on the field of this world between the prince of darkness and the King of Saints. Here, at the very birth of the human race, the powers of abstraction and idealization are at their maximum.

At the same time, the figure is general. It indicates a

division, a struggle, and a decisive victory for the cause of God. But the time, the place, the manner, and the striking events of the grand achievement, are left undetermined. The seed of the woman is represented indeed as a Conqueror—a title which points to the kingly office, according to the primitive conception of things. No glimpse of His prophetic or priestly office as yet appears. And in the subsequent sentences passed on the man and the woman, though there is a remarkable mitigation of what we might expect, there is no farther light thrown on the question of the deliverance of the seed of the woman from the penal or moral consequences of the fall.

Such is the first foreboding of recovery for any portion of the fallen race. Though general and undefined, it shed a dawn of hope over the darkness of the fall that continued to cheer the heart of primeval man for twenty centuries. It was not the sum of all the knowledge that God vouchsafed to man during this early period. We have a few hints of something more. We read that "unto Adam and to his wife did the Lord God make coats of skin, and clothed them." This is the act of one dealing with man in mercy and goodwill. If we ask, whence were the coats of skin, we find some help towards an answer in a proceeding recorded in Gen. iv. When Cain brought of the fruit of the ground an offering unto the Lord, Abel also brought of the firstlings of his flock and of the fat thereof. Hence it appears that the sons of Adam had been trained to acknowledge the Lord by worship and offering. It is apparent that Abel offered slain victims, which will account for the skins of beasts. From the hints thrown out in the narrative we may infer, what is indeed obvious from the nature of the case, that much more instruction was given to our first parents than appears on the face of the record. These lessons were sufficient to touch the heart of the children of the fall, and lead them in the way of faith and repentance back to fellowship with God. This is manifest from the case of Enoch in the line of Sheth, who "walked with God and was not; for God took him;" and also from that of Noah, who "found grace in the eyes of the Lord."

At the same time, however, this sentence remains the

only cheering vista of the future presented to the children of God for the first two thousand years of the history of man. It is true that Enoch is represented as prophesying of judgment upon the wicked men before the flood, and after it through all the ages unto the great consummation of things. But this does not find its way into the sacred page till after the first coming of the seed of the woman. Meanwhile, if we look back on those twenty centuries, we have some dark and tragic scenes presented to us. No sooner have Cain and Abel retired from the presence of the Lord, than the elder brother rises up against the younger, and commits the crime of fratricide. The murderer becomes the head of a race consisting of the sons of men—the giants and mighty men of the ancient world. The murdered man has no descendant, so far as we know, and his race becomes extinct in himself. Another son is given to Eve instead of Abel whom Cain slew. In his line we have some signs of that spiritual life which belonged to the seed of the woman. In Enoch and Noah we have examples of a sublime piety. We have in this antediluvian period a translation of a prophet of God from earth to heaven without the intervention of death and resurrection, and the appearance and long perseverance of a preacher of righteousness to a backsliding race. These are characters that cannot be surpassed among men for grandeur of aim or purity of motive in any age of the Church's history. But in a moral point of view things went on from bad to worse in the world before the flood. At length, the wickedness of man became so great in the earth, that the Lord resolved to destroy man, whom he had created, from the face of the earth. The prophetic warnings of Enoch and the faithful preaching of Noah, for at least a hundred and twenty years, were disregarded; and the perverse and corrupt generation were swept away with a flood, Noah and his family being alone preserved in the ark to re-people the earth. Notwithstanding this awful judgment and solemn warning, the descendants of Noah also began to forget God, and His holiness and His love; and the knowledge of the true God and of His grace was on the point of vanishing from the earth. Such is the story of the first two thousand years of human history; such the rampant

power and progress of the seed of the serpent; and such the feeble faith and diminishing numbers of the seed of the woman during that dark and dreary period.

II.—THE SEED OF ABRAHAM. GEN. XII. 3.

The second prediction referring to the Messiah is found in the call of Abraham, Gen. xii. 1-3, which closes with the following sentence: 3. "And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."

This event took place 422 years after the deluge and 2078 after the creation of man, or 1922 B.C. The Messianic promise which it includes was preceded by the benediction pronounced upon Noah, the second head of the human race; to which is appended an assurance that the covenant of God with man was re-established with him and with his seed after him. (Gen. ix. 1-17.) It was moreover preceded by the prediction of Noah concerning his three sons (Gen. ix. 25-28), which contains the remarkable statement: "Blessed be the Lord God of Shem;" implying that the knowledge of the true God and of His mercy to man was to be preserved in the family of Shem. These two passages are singularly interesting as an evidence that the acknowledgment of the covenant of grace, involved in the first announcement of the Gospel, was continued in the line of Noah and of Shem, and that this covenant was understood in its universality as available for the whole race of man. But there was nothing specially Messianic in these communications—nothing, at all events, in advance of the first promise on which they rested. They indicated the validity and perpetuity as well as the universality of the covenant of grace, in the mind and purpose of God.

It appears, however, on the face of this aboriginal history, that this acknowledgment of the one true God of mercy and covenant was fading away. It had waned in influence before the deluge. And though revived in the family of Noah, and by the events of the construction of the ark and

the deliverance it accomplished, it was fast disappearing again in the days of Abraham. In his native country it was supplanted by idolatry; but it lingered still in the land to which he was called, where was to be found Melkizedec, the priest of the most High God. This degenerate state of religion was the occasion of the call of Abraham. The purpose of God to recall to Himself the apostate family of man was not to be defeated. The conflict of the seed of the woman with the seed of the serpent was to be fought out even unto victory. And, accordingly, a new revelation was called forth by the desperate condition of the world.

This new revelation was the call of Abraham, in which we find the remarkable sentence: "And in thee shall all the families of the earth be blessed." As we read down the chapter, the promise becomes more specific: "Unto thy seed will I give this land." In Gen. xv. 5, we read: "Look now towards heaven, and tell the stars, if thou be able to tell them. And He said unto him, So shall thy seed be." Again in Gen. xvii. 7, He says: "And I will establish My covenant between Me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Farther, in Gen. xxii. 18, we have the special promise of blessing connected with the seed: "And in thy seed shall all the nations of the earth be blessed." This sentence comes fully up to the statement in Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ"—that is the Messiah.

From all this we learn three things:

1. There was to be a seed; a natural seed, including a spiritual seed, and this again including an individual seed, which was to be the head of the spiritual seed. This connects the second promise with the first. The individual seed of the woman that is to bruise the serpent's head is here more precisely defined to be a descendant in the line of Abraham. This is the new thing concerning the coming seed.

2. The seed of Abraham is to have a relation to all the families of the earth. This refers especially to the

individual seed sprung from him, which is to be the head, not only to the spiritual seed naturally descended from him, but to all who are to become the seed of the woman, whatever be their natural line of descent. As Abraham was not a head of all mankind like Adam or Noah, it became necessary to emphasize the universality of the blessing; and hence it is said: "In thee shall *all* families of the earth be blessed," and "In thy *seed* shall *all* the nations of the earth be blessed." The universality that was implied in the original promise is expressly affirmed, when the seed is limited to a particular line.

3. The benefit conveyed by the seed is here characterised by the term *Blessed*. The first gospel foreboded antagonism, a warfare, and a full and final victory to the seed of the woman. Here all this is pre-supposed indeed, but in no way expressed, and a new thing comes to view. *Blessing* is like *mercy* in this, that it sums up in one word the whole salvation of which the Bible is the gospel. It surpasses it in this, that while mercy is negative and refers to forgiveness, blessing is positive and includes acceptance as righteous, and all its accompanying benefits. It involves also, though it does not express, redemption and regeneration, both of which are necessary to salvation. There is an allusion to redemption in the offering of Abel, and to regeneration in the striving of the Spirit of God with man. (Gen. iv. 4, and vi. 3.) But these essential parts of the blessing are not otherwise made conspicuous in this early portion of the Word of God. Meanwhile here is something in advance of the primeval gospel. The seed is to bring blessing, that is, forgiveness and acceptance with God for every sinner that returns at the universal call of God, with all the requisite legal and spiritual possibilities of the same. This is an all-sufficient means of awakening faith, hope, gratitude and repentance in the sinner's heart. It was exactly fitted to the state of man in the days of Abraham.

The same promise in the same terms is renewed successively to Isaac in Gen. xxvi. 4, and to Jacob in Gen. xxviii. 14. The seed is merely farther limited to Isaac of the family of Abraham, and to Jacob of the family of Isaac. No new point emerges.

It is obvious that this promise was made to a particular family, while the antecedent one was still valid and common to the whole race of man. This family continued under its cheering influence for 237 years, from the call of Abraham to the death of Jacob his grandson. The command connected with it induced Abraham to leave his birthplace, Ur of the Chaldees, and after halting in Haran five years, until the death of his aged father, to pass into the land of Canaan, which was promised to his posterity. Here and in Egypt he continued a sojourner all his days, and so did Isaac his son. His grandson, Jacob, was also a sojourner till the day of his death in the same lands. They were wealthy in flocks and herds, and even acquired some portion of territory in the land of promise. But they lived only in hope of the fulfilment, near as well as remote, of the promise of a land, and of the seed who was to secure and distribute the great blessing.

III.—SHILOH. GEN. XLIX. 10.

The third Messianic prediction is found in Gen. xlix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

The occasion of this prediction was the benediction pronounced on his sons by Jacob on his deathbed. When his family gave promise of becoming a clan, capable of preserving its language and religion, he was, in the providence of God, brought into Egypt and settled in Goshen, the border land of Egypt toward Arabia. His connection with the land of Canaan however was not broken off; and his hereditary and acquired possessions in that land were still held by him and his heirs. As the whole family had been only seventeen years in Egypt at the time of his death, the hope of a return was still fresh in their minds. They were the heirs of a special promise; and this sentence in the solemn benediction would awaken the remembrance and add much to the import of that promise.

In the prediction now before us, we have three new points:

A name for the seed of the woman, an approximate date of His coming, and an important effect of it. Some new terms and phrases here demand our attention. The term *lawgiver* (ῥητῆρ) is rendered *governor* (ἡγούμενος) in the Septuagint. It denotes the maker and enforcer of edicts. It occurs seven times in Scripture—Gen. xlix. 10, Numb. xxi. 18, Deut. xxxiii. 21, Judges v. 14, Psa. lx. 9., cviii. 9, Isa. xxxiii. 22. In Deuteronomy the sentence runs: "For there a portion of the lawgiver is kept;" in Judges, "Out of Machir came down governors;" in Isaiah, "The Lord is my lawgiver." In these three the rendering *ruler* or magistrate is admitted to be correct. In the other passages, however, some affirm that it means a ruler's staff. But in the two Psalms, "Judah is my lawgiver," in the Septuagint "King" βασιλεὺς μου is at least as good as "Judah is my staff." And in Numbers, "By the direction of the lawgiver with their staves" is better than "with a sceptre, with their staves." There is therefore no necessity for the meaning *staff*. And we conclude that the parallelism is sufficiently near, when *governor* is made to correspond with *sceptre*, the symbol of government.

The next word of importance is *Shiloh*. This is the name either of a person or a place. In all other passages of Scripture it denotes the place where the tabernacle was permanently set up after the conquest of the promised land; and in this sense it appears for the first time in Joshua xviii. 1. It was situated in the territory of Ephraim, about twenty miles north of Jerusalem. The obvious inference would be that it denotes the same place here; in which case the rendering would be, "until he come to Shiloh, and unto him," or "unto it shall the gathering of the peoples be." But three considerations interfere with this inference. 1. The person often gives name to the place—as Mizraim, Kush, Asshur. 2. The place is not mentioned till about 240 years after this benediction was pronounced. 3. The sentence, if referred to the place, is neither important in itself, nor accordant with history. The coming to Shiloh to set up the tabernacle, after the land was in part subdued, had no special reference to Judah, and therefore was of no particular importance in a prediction concerning him. And the sovereignty of Judah was only in a partial sense realised

up to the assembly of the tribes at Shiloh, and was in no sense terminated by that event. He was indeed captain of the first of the four camps in the wilderness. (Numb. ii. 3.) But the commander-in-chief was first, Moses of the tribe of Levi, and then Joshua of the tribe of Ephraim. And after the death of Joshua, and consequently some time after the settlement of the tabernacle at Shiloh, Othniel of the tribe of Judah became judge of Israel. (Judges iii. 10.) And moreover, in this sense, there was no gathering of the people to Judah, only to Shiloh, in the narrow sense of the tribes coming thither for the yearly feasts. The fact thus regarded is only an amplification of the limit placed to the rule of Judah—a limit which, as we have seen, is not accordant with history. For all these reasons we are constrained to abandon the local, and betake ourselves to the personal, meaning of the term Shiloh. Shiloh from *Shalav* (שָׁלַו), *to be safe*, is like Shelomoh, from *Shalam* (שָׁלַם), *to be whole*. It denotes *the safe*, or transitively, the *safe-maker*. It presents, therefore, a new aspect of the personal seed of the woman. He is not only the bruiser of the serpent's head and the fountain of blessing, but also the Safe-maker or Saviour of the collective seed of the woman. He shall save His people from their sins, from the death which is their legal consequence, and further from the bondage and corruption of sin, which, if continued, could not but end in death.

The second point here brought out is the date of the coming of Shiloh. "The sceptre shall not depart from Judah, nor a magistrate from between his feet, until Shiloh come." The simplest view of this is the safest and the best. As soon as Judah became a tribe, he had a prince, who presided over the administration of the law. As long as he continued to exist as a tribe, he continued to have a sceptre-bearer. In this simple and easy sense we are not obliged to look for any supremacy of Judah over his brethren, but only for a prince in his own tribe, so long as it had a corporate existence. Now the existence of Judah as a tribe continued down through the Exile and the Return till the destruction of Jerusalem by Titus; and a prince of Judah continued till the banishment of Archelaus, A.D. 6, when Judea was made a Roman province under Pontius

Pilate. In A.D. 41, Herod Agrippa, grandson of Herod the Great, was made sovereign of Judea. But on his death, in A.D. 44, Judea was again reduced to the condition of a province. Shiloh, therefore, must have come in the period from the death of Herod the Great, 3 B.C., to that of Herod Agrippa, A.D. 44. The Jews, after a fierce struggle, terminating in the taking of Jerusalem, and renewed in the rebellion of Bar-kokab, A.D. 131-5, at length ceased to be a nation and became a dispersion. The date of the coming of Shiloh is therefore long since past.

The third point that is new here is the gathering of the peoples unto Shiloh. The word (יָקַח), rendered in our version *gathering*, is in the Septuagint *expectation* (προσδοκία). It occurs elsewhere only in Prov. xxx. 17, where it is rendered *obedience*, but in the Septuagint *old age* (γῆρας). In the passage now before us the Septuagint took it for a form derived from a root signifying *to expect* (יָקַח from קָח). The meaning *obedience* is obtained by adopting an Arabic root (يَكِي) signifying *to obey*. It is rendered *gathering* by those who derive it from an Aramaic root (קָח=קָחַ) *to assemble*. To gather in faith and hope will suit both passages; the gathering of the children to the mother, and the gathering of the peoples to the Shiloh. The nations of mankind are to gather unto the Saviour. This is in harmony with the assurance that in the seed of Abraham all the families of the earth are to be blessed. But it further intimates that they will have recourse to Him, in faith, for the blessing of salvation. Thus we find that every successive prophecy adds some new point or points to the determination of the seed of the woman. He is to be the seed of Abraham, Isaac and Jacob, and the source of all blessing. He is also to be Shiloh, the *Safe-maker*; He is to come while Judah continues to be a tribe having a corporate form and a native prince, and unto Him are the nations to gather once more into one.

IV.—THE STAR. NUMB. XXIV. 17.

The fourth prophecy referring distinctly to the seed of the woman is contained in Numb. xxiv. 17: "I shall see Him,

but not now ; I shall behold Him, but not nigh : a Star shall come forth out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the sons of Sheth." V. 19. "He that cometh down from Jacob shall rule and shall destroy the remnant from the city."

This prediction is very much modified by the occasion on which it was delivered, and the party from whom it came. Israel had then grown from a family into a nation. Under the command of Moses they had escaped from Egypt, and after spending forty years in the wilderness of Sinai, had at length conquered the kingdoms of Sihon and Og in the east of the Jordan. They pitched after these conquests in the Plains of Moab at the ford of Jordan, over against Jericho. Balak, the King of Moab, was afraid of being absorbed by this victorious people, and invited Balaam from Pethor in Mesopotamia to come and curse Israel for him. This gives its peculiar turn to the prophecy, which comes from an alien, dwells on the privilege of the chosen people, and touches only incidentally on the advent of the seed of the woman. In the fourth oracle, which was volunteered by Balaam, after he had been thrice constrained to foreshadow the blessing of Israel, he makes use of the remarkable word already given. *A star* is a figurative expression for a ruler, with which the sceptre in the parallel clause corresponds. The part to be performed by the predicted Ruler is conditioned by the occasion. Moab shall ultimately be subdued, and all the sons of Sheth, which seems a poetic variant for Moab, shall be destroyed. In the 19th verse is another sentence of similar import. The scenes described belong to the distant future. And as the eye of the seer wanders over them, he descries some very remote events, not unconnected with the progress of the Kingdom of God. Addressing the Kenites he says, v. 21 : "Strong is thy dwelling-place, and thy nest is placed in the rock. But Kain shall be consumed, when Asshur shall make thee captive." Asshur, of course, was familiar to Balaam, who came from Mesopotamia. But his prophetic vision stretches beyond Asshur. V. 23. "Alas ! who shall

live when God doeth it! And ships shall come from the side of Kittim, and shall afflict Asshur, and shall afflict Heber, and he also shall go on to perish." Kittim has its mark in Kition, a town of Cyprus. A western power is to come by sea, and subdue Asshur the eastern Shemite, and Heber the western Shemite. And this western power, whether Macedonia or its successor Rome, shall eventually perish. There is scarcely to be found in Scripture a passage, which in so compendious a manner describes the course of events onwards to the end of the Roman Empire. The vast significance of this prediction arises from the circumstance that it exhibits the ultimate effects of the rise and progress of the kingdom of Shiloh. For whenever a power or succession of powers is said to be abolished, it is implied that the antagonist power has come into existence and prominence, before whom the other has succumbed. This new power is here figured as a star and a sceptre, and three new characteristics of the seed of the woman are here given. He is to be a ruler; he is to be a light; and he is to attain to universal dominion. His weapon of conquest is to be light. The kingdom of darkness opposed to him is first Asshur the eastern power, and then the western power, which the seer does not distinguish into Greece and Rome, as he does not separate the east into Assyria, Babylon, and Persia. In this prediction we have the germ which is to become so magnificent a growth in Daniel.

V.—THE PROPHET. DEUT. XVIII. 15-18.

The fifth remarkable prediction that finds its culminating fulfilment only in the Star of Jacob is uttered by Moses in that lengthened admonition which he addressed to Israel before his decease. He had spoken to them of the duties of a priest and of a king in the previous chapter, and in Deut. xviii. he takes occasion to warn them against all forms of idolatrous soothsaying, in the course of which he announces to them the promise of a true Prophet in these words: 15 "The Lord thy God will raise up unto thee a Prophet from

the midst of thee, of thy brethren, like unto me ; unto Him ye shall hearken ; 16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not. 17 And the Lord said unto me, They have done well in that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth, and He shall speak unto them all that I shall command Him" (Deut. xviii. 15-18).

Up to this point the pre-eminent one seed of the woman has been prophetically represented as a conqueror and a king. The only name hitherto that approaches to the character of a prophet is that of a star. The star takes part in the illumination of the heavens. It is therefore fitted to shadow forth the teacher or the prophet. It belongs to the prophet to announce the message of God, whether it refer to the present or the future. 1. The prophet here spoken of is to be of the brethren of Israel. 2. He is to be like unto Moses. The difference between Moses and other prophets of God is thus stated : "Hear now my words : If there be a prophet among you, I the Lord will make Myself known unto him in a vision, I will speak unto him in a dream. But not so my servant Moses, who is faithful in all my house. With him will I speak mouth to mouth, and plainly, not in riddles ; and the similitude of the Lord shall he behold" (Numb. xii. 6-8). 3. This Prophet shall speak the words which the Lord shall put in His mouth with all authority. Hence it is added, "Unto him ye shall hearken." This is the third clause of the well-known voice from heaven, uttered on the mount of transfiguration. (Matt. xvii. 5.)

It is not stated indeed in this passage that the prophet here promised is the Shiloh or seed of the woman ; and some have insisted that the promise refers not to a single prophet, but to a succession or series of prophets in the commonwealth of Israel. There is no doubt that such a series was expected and actually sent for the instruction of the people in their difficulties. But this does not exhaust

the import of the promise, which points beyond any series to an individual. And the series as such is not of the kind here described. This prophet was to be like unto Moses in the aspects already indicated. There were other points also, in which Moses differed from the ordinary class of prophets. He was king in Jeshurun (Deut. xxxiii. 5), and he acted as priest at the consecration of Aaron (Lev. viii.). No prophet was to be compared with him in these respects, except the great Prophet of whom he was the type. The Jewish and Christian interpreters, therefore, who applied the prediction to the great Deliverer, who was designated the Seed of the Woman and the Shiloh, have good warrant for their conclusions.

A new and quite unexpected point is therefore unfolded in this passage. The seed of the woman, who is to bruise the serpent's head, is to be a prophet as well as a king. The two offices of teacher and ruler coincide in a kingdom, where the sceptre is truth, the sword is the word of God, and the homage is faith and love. This new feature comes out appropriately in a book that is pre-eminently didactic.

It appears therefore that we have, in the Book of the Law, five express predictions of the seed that was to bruise the serpent's head, and save all that confide in Him. Three of these are found in the book of Genesis, and one each in Numbers and Deuteronomy. They are manifestly progressive in their indications of His nature and office.

CHAPTER II.

HISTORICAL BOOKS.

AFTER the Pentateuch come the Historical Books, down to the captivity of Judea, 606 B.C. And before these, we conceive, is to be placed the Book of Job, which is in one aspect also historical. In the Septuagint this book stands after the strictly historical books and before the Psalms. The date of the Book of Job is to be distinguished from that of Job himself. The land of Uz, in which he lived, is by tradition included in the ancient Bashan, east of the Jordan and south of Damascus. If Eliphaz the Temanite was an Edomite and a son of Teman, son of Eliphaz, he was great-grandson of Esau, and therefore parallel with Hezron the great-grandson of Jacob. This would place the birth of Job, his friend, about the time of the descent of Jacob into Egypt, and before the birth of Moses. If he lived to be 210 years old, his life would cover the whole period of the sojourn in Egypt, which lasted from 1702 to 1492 B.C. It is said in the last chapter (Job xlii. 16) that he lived 140 years after his affliction. This would afford ample time for the composition of the poem and the completion of the book. If the book be a literal record of the thoughts uttered by the interlocutors, the substance of it must have been put in writing during the life of Job, and the opening, or at all events the finale, appended by a surviving friend. Its admission into the Canon of the Old Testament would be naturally accounted for by its coming into the hands of Moses during his sojourn in the land of Midian, or his subsequent wandering in the wilderness for forty years. It sheds the last gleam of light on the Noachic Church.

The time of the composition of this book is a much debated point. Delitzsch agrees with many recent scholars

that it belongs to the age of Solomon, with whom is connected the *chokmah*, or so-called philosophical literature of Israel, including Proverbs, Ecclesiastes and the Song of Songs. Bleek assigns the whole of this literature to a much later period. The strong argument for the Solomonic period is the diction. A great many of its peculiar words are found in the books already mentioned. But in abatement of this argument it is to be remembered that the scene of action and composition was in Bashan, while the other books mentioned were produced in Palestine; that the Book of Job has many words peculiar to itself, many cognate with the Aramaic and Arabic, and not a few elsewhere found only in the Pentateuch, and in Joshua and Judges. Such considerations as these have satisfied Origen, Jerome, and so able a scholar as Ebrard, that the book belongs to the time of Moses. Another argument, for the later time of composition, is derived from the references to the institutions of Israel, such as sacrifice, a ransom, a Redeemer, a future state, a resurrection. But it cannot be proved that these were peculiar to the Mosaic economy. On the other hand, it is certain that sacrifice, which involves most of the others, was ante-Mosaic, and belonged to the Adamic as well as the Noachic Covenant. The ante-Israelitic church had a revelation of grace through an atonement. It included many men eminent for faith and godliness. Adam and Eve, Abel, Seth, Enoch, Noah, Shem, Heber, Terah, Melkizedec, Job, and his four friends, belonged to this primeval church. Abraham himself, the Father of the Faithful, was all his lifetime a member of this church. It is quite a misconception of the extent, and an inadequate estimate of the character and attainments of this church, to suppose that it was unacquainted with any of the doctrines contained in the Book of Job. It has been indeed suggested that the absence of all precise reference to the Mosaic economy is part of a studied endeavour to make the book appear older than Moses. This, however, is obviously inconsistent with the previous argument. It has, moreover, no tenable ground in the document itself, is at variance with the gravity and simplicity of the writer, and is thus devoid of any degree of probability. Such a purpose would be natural only in a professed writer of fiction, who wished to transport himself

and his hearers to an age to which neither he nor they belonged. But there is no conceivable object which the writer of a veritable history could have in such avoidance.

Whatever may be the decision, however, with regard to the date of composition, it is admitted that the scene is laid in early times. The book consists of an introduction in two chapters, and a conclusion in one; between which lies the main body of the work. This consists of three series of discourses between Job and his friends, followed by an address from the Lord God Himself. In the first series, Job iii.-xi., Job leads the way, and each of his friends in succession answers, so that Job has three speeches, and each of his friends one. In the second series, Job x.-xx., the same order is observed. In the third, Job xxi.-xxxvii., Elihu takes the place of the third speaker. The address of the Almighty occupies four chapters.

VI.—THE REDEEMER. JOB XIX. 25-27.

In the second series of discourses, in Job's third address, occurs the celebrated passage concerning the Redeemer, xix. 23-27, which may be exactly rendered thus: "23 O that my words were now written! O that they were graven in a book! 24 With a style of iron and with lead, hewn for ever in the rock. 25 And I know that my Redeemer liveth, and hereafter shall arise on the dust. 26 And after my skin they shall destroy this (body), and from my flesh I shall behold God. 27 Whom I shall behold for me, and mine eyes will have seen and not a stranger: when my reins waste away in my bosom."

Here the first two verses express a strong wish that the statement he is about to make should be put in a permanent form, so as to remain for the instruction of all ages. They have the incidental interest of showing the existence of alphabetic writing, and of engraving on stone and filling the incisions apparently with lead. They directly and emphatically indicate the importance which the patriarch attached to the confession he was about to make.

The following three verses are remarkable. They convey the substance of what he wishes to perpetuate. Job affirms that personal experience lay at the ground of what he had to testify—I *know*. He has a Redeemer—*my Redeemer*; one who has undertaken to do for him what he has failed to do for himself—to perform his part, to pay his ransom, to assert his rights, and avenge his wrongs. This was the near kinsman, whose duty it was to defend the cause of his suffering brother. This Redeemer *liveth*. Job means much more here than that he is alive at present to take his part. It is evident from the context that he looks higher than earth to One who liveth ever, and therefore will not fail to survive him, and be ready to maintain his cause. This attribute of God was an early source of consolation. Hagar named the well, *Beer-lahai-roi*—"the well of the Living One who seeth me" (Gen. xvi. 14). We remember the familiar mode of asseveration: "As I livesaith the Lord" (Numb. xiv. 21); the exclamation of David, "The Lord liveth, and blessed be my rock; and exalted be my God, the rock of my salvation" (2 Sam. xxii. 47); and the touching saying of the Lord Jesus Christ, "I am He that liveth and was dead, and behold I am alive for evermore" (Rev. i. 18). A living Redeemer, with all the potentialities of the Godhead, is before the mind of Job. Moreover, he asserts his personal interest in this Redeemer—*My Redeemer liveth*. This is in keeping with the remarkable statement in xvi. 19: "And now behold my Witness is in heaven, and my Attester in the heights." This heavenly Advocate acknowledges the kinsmanship and the claim for protection.

The second clause of this verse has a far-reaching import. *And hereafter he shall arise on the dust. Hereafter* is more strictly *the last*; which is the second half of the phrase, "I am the first and the last." This appears first in Isaiah xlv. 6: "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts; I am the first, and I the last; and besides Me there is no God." It implies perpetuity of existence. *He shall arise*. This might simply mean His beginning to act on behalf of Job, were it not for the addition *on the dust*. Dust is the source from which man came, and the end to which he returns. The scene on which the Redeemer is to appear for the deliverance of Job is the

earth. This covers a great deal of what we now know concerning the Redeemer. It embraces the incarnation, in which He shall arise as the Son of Man to be the near Kinsman of all; it points to the resurrection, when He shall ascend to carry on the work of intercession and salvation; and it reaches to the second advent, when He shall appear on earth to judge the quick and the dead. How much of this was before the mind of Job we do not know; but from the words we learn that He who is the first and the last will arise on the dust, which will be the scene of Job's redemption in the distant future. This pre-supposes his death, and therefore implies his resurrection. It includes his continued existence after death, and his certain and complete redress on the scene of his present suffering.

The next verse fully confirms this interpretation: *And after my skin they shall destroy this (body)*. Job's disease is supposed to have been elephantiasis—a disease of the skin, resembling leprosy. He regarded his skin as a thing past and gone, and he expected his dissolution, when his body would be the prey of the wild birds or the worms. The second clause of the verse, *And from my flesh I shall behold God*, expresses the sure hope of Job, that, notwithstanding the dissolution of the body by disease, he should behold God, who is evidently the Redeemer in whom he trusts. The phrase *from my flesh* is capable of two very diverse meanings, either from my flesh as the point of vision, or apart from my flesh, after my dissolution. As death is obviously implied in the previous clause of the verse, the former meaning would pre-suppose the resurrection; the latter meaning would merely imply the event of death without of itself involving a resurrection. This is the simpler meaning, and is therefore to be preferred. It implies the continuance of conscious existence and perception after the separation of soul and body. And if the beholding of God be not merely a mental but a sentient act, it involves a resurrection—a rising of the spiritual body, with new organs of vision fitted for the world that follows the restitution of all things. But the point of transcendent moment in this clause is that *he shall see God*. From the whole context before and after, it is obvious that the Redeemer to whom he refers is no other than God

Himself. This grand truth gives warrant and consistency to the whole magnitude of thought which is conveyed in these remarkable verses.

The next verse is an expansion of this thought: *Whom I shall behold for me*, acting as my Redeemer, Defender and Deliverer. *And mine eyes will have seen.* This is an emphatic repetition of the sensible experience, and is strongly in favour of vision by the eyes of the incorruptible body. *And not a stranger.* Some refer this to Job—I myself, not a stranger, shall behold him; others to God—I shall behold him, not a stranger. The former reference does not, I conceive, afford an important or even correct meaning. It was not in that case of any importance to append to “mine eyes will have seen” the phrase “and not a stranger.” And it is not correct; for many as well as Job will see this Redeemer. But it yields a good sense to say, “Mine eyes shall see God, who has made himself known to me as my Redeemer; not a stranger, not one hitherto unknown to me; not a creature who cannot help me; not a pretended God who could only delude me. It was said of Israel in the Song of Moses: “The Lord alone did lead him, and there was no strange god with him” (Deut. xxxii. 12). The expostulation of God with Israel contains these words: “There shall no strange god be with thee, neither shalt thou worship any strange god” (Ps. lxxx. 9). The last clause of the verse is, *My reins waste away in my bosom.* This appears to express a confidence in redemption, even when the body has turned into dust.

In order to estimate this remarkable anticipation aright, we must bear in mind that the date of its utterance was earlier than the last two of the Messianic predictions already noticed. It was delivered some time after the benediction pronounced by Jacob on the twelve patriarchs. Moreover, it belongs to the sphere of the Noachic Church, as distinguished from that of Israel. In this respect it ranges only with the first prediction of the seed of the woman that was to bruise the serpent’s head. When viewed in this light it shows an astonishing advance on the dim vista of the future contained in the first prophecy. It announces a Redeemer who ever liveth, who shall arise on the earth, who is declared

to be God (Eloah), whom Job expects to see even after death as his Deliverer, who will perform the part of a Redeemer for him in the last time. In the primeval gospel, the Deliverer promised is described as human, the seed of the woman; in the present utterance of hope, the divine nature of the Redeemer is prominent. Some hints of His humanity are also given here. He shall arise on the dust, and Job shall see Him with his eyes.

This extent of knowledge seems very great for the primeval church. But other indications of a great advance in acquaintance with the way of salvation are not wanting. Passing by the records of Enoch and Noah, we find that Melkizedec, King of Salem, was priest of the Most High God. This implies a knowledge of the true God, and of propitiation by sacrifice. (Gen. xiv. 18.) Job himself and his three or four friends display a very wide and true acquaintance with God and His ways. There is, for example, a remarkable statement in the speech of Elihu, xxxiii. 23, 24: "If there be with him a Messenger, an Interpreter, one out of a thousand, to show unto man his uprightness: 24 Then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." *A messenger.* The original word is thus literally rendered. But the messenger may be either human or superhuman. It is the word employed by Jacob, when he was blessing the sons of Joseph (Gen. xlviii. 16): "The God, before whom my fathers Abraham and Isaac did walk; the God who fed me, all my life long unto this day; the Angel (Messenger) that redeemed me from all evil, bless the lads." Here we cannot fail, with the light of the New Testament, to recognise the three persons of the Godhead—the Father before whom he walked, the Holy Spirit who led and fed him, and the Son who redeemed him. But for the present we observe that the name angel or messenger is applied to the Redeemer. And correspondent with this is the seventh section of the civil code of Israel (Exod. xxiii. 20-33), in which the Lord says: "Behold, I send an Angel (Messenger) before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions;

for my name is in Him." And to the same refers the promise in Malachi iii. 1: "And the Lord whom ye seek shall suddenly come to His temple; even the Messenger of the Covenant, whom ye delight in; behold, He shall come, saith the Lord of Hosts." Here He is called the Messenger or Angel of the Covenant. Some commentators apply this statement to Elihu himself. But the scope of the whole passage appears to be against this. *An interpreter.* This is a word of wide application. It has a bad as well as a good application; but here it is evidently to be taken in the good sense. It is applied to the interpreters between Joseph and his brethren (Gen. xlii. 23), to the ambassadors of Assyria (2 Chron. xxxii. 31), and here it appears to denote the Angel of the Covenant, as the prophet or expounder of the Divine will. *One out of a thousand*, one above a thousand, above all the thousands of angels, as "the chiefest among ten thousand" (Song v. 10). This applies to the great Prophet and Intercessor. *To show unto man his uprightness.* When we look at the whole context, we must take this to mean, to show him the way to be accepted as righteous. The only way in which he can be reconciled to God is by a propitiation for sin, provided by God and accepted by man. This begets gratitude and all other penitent feelings. Whenever faith in God and repentance towards Him have place in the heart, then come forgiveness and all that is needed to justify it. This is expressed in the following verse: *Then He is gracious unto him*, he bestows forgiveness. *And saith, deliver him from going down unto the pit.* This is the result of forgiveness. *I have found a ransom.* This is the warrant of forgiveness. This mode of acceptance, through an atonement made by a Redeemer, is the only way of uprightness for a fallen race. This passage indicates a high degree of knowledge regarding the way of salvation in the true adherents of the primeval church; and, combined with other hints scattered through the book, it makes it easier for us to admit the creed and hope of Job on which we have been dwelling.

But besides the hope of a Deliverer, expressed in the confession of Job, the affirmation of existence after death is very explicit, and the assurance of resurrection is not obscurely intimated. We have assumed, on probable grounds, that

Job was earlier than Moses. This raises the question, whether any indication of existence after death is to be found in the writings of Moses. This is different from the question of immortality. When Moses records the prohibition of the tree of the knowledge of good and evil upon the pain of death, he admits that man might die. When he relates that man, when he had sinned, was banished from the garden, lest he should eat of the tree of life and live for ever, he plainly implies, that man was naturally mortal. But it is another question, whether the soul still exists after separation from the body. This is not the place to enter into the discussion of a question, which was answered in the negative by Bishop Warburton in his "Divine Legation of Moses." But it is proper to call to mind the reply of our Lord to the question of the Sadducees—(Matt. xxii. 29), "Ye do err, not knowing the Scriptures, nor the power of God." With regard to the former He adds, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." In Luke xx. 37, the form of expression is still more direct: "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto Him." Without going any further than this, it is manifest that the knowledge of a future state in Job is quite in harmony with the writings of Moses.

If we take in all that has been adduced from the Book of Job, concerning the hope of the primeval church, many points come into the foreground, which were only shadowed forth in the Pentateuch. The Divine Redeemer, the Ransom found in the very fountain of the Godhead, the Angel of the Covenant, the transcendent Interpreter between God and man, the heavenly Witness and Attester for the believer, the earthly stage on which he is to arise for the deliverance of all who trust in God, the vindication of all such even after death, and the clear presumption of a resurrection unto glory from the dishonour of the tomb,—these are the wondrous

themes in the knowledge and creed of that primeval church, of which Job was a conspicuous member.

VII.—THE SEED OF DAVID THE KING. 2 SAM. VII. 12-16.

From the Pentateuch we descend to the time of David, before we meet with another definite prediction concerning the Shiloh of Jacob's benediction, and the seed of Judah. When David had brought the ark of God home from its wanderings to the tabernacle which he had erected for it on Mount Zion, a thought arose in his mind, which he communicated to Nathan in the following terms: "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains" (2 Sam. vii. 2). This pious purpose of David was productive of great results. A message came to him by Nathan from the Lord, which contained the following passage: "12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom. 13 He shall build a house for My name, and I will establish the Throne of His Kingdom for ever. 14 I will be to him a Father, and he shall be to me a son; if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. 15 But My kindness shall not depart from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever" (2 Sam. vii. 12-16).

In this passage we note—1. There is a promise of a seed, a generic word indicating a series of individuals, each of whom may be called the seed of David. 2. Next, this seed shall build a house for the name of God. This in the literal and material sense applies to the individual Solomon, his immediate successor. 3. The throne of his kingdom

shall be established for ever. This evidently reaches beyond the line of finite successors, to a seed which shall be perpetual in his life and reign. This is the great Conqueror and King, who has been already announced as the seed of the woman, and of Abraham, Isaac, Jacob and Judah, and is now limited to the line of David. Though He is human as the son of David, He is raised above humanity, by the endless perpetuity of His reign. 4. The Lord promises, saying, *I will be to Him a Father, and He shall be to Me a Son.* This applies in a moral sense to the seed of David in general, but in a supernatural sense to that seed of David who is to have an eternal life and kingdom. 5. The seed of David may commit iniquity. This applies to all the mere men among the posterity of David, and manifestly to Solomon his immediate successor. 6. The perpetuity of the house and throne of David is then affirmed. This leads us naturally to infer, that the great and final seed of David will not commit iniquity, but will maintain His integrity, on the ground of which His throne will be perpetuated. At the same time there is a hint given, that in some way, there shall be guilt for which He shall suffer the penalty of the Moral Law, which is death. This is, however, so obscurely intimated that it is only brought into the light of day by the actual history of King David's greater Son.

On reading over the thanksgiving of David in this chapter, we perceive that he dwells particularly on the perpetuity of his line on the throne. But he does not enter into the way in which this perpetuity is to be secured. It is obvious, however, that here are several new points in the definition of the pre-eminent seed of the woman. He is to be a King, of the line of David, having a perpetual reign, and being the Son of the Lord God, in a transcendent sense. Thus the idea of the coming seed grows in special characteristics as we advance along the line of prophecy.

VIII.—THE JUST RULER. 2 SAMUEL XXIII. 1-7.

Only one other remarkable piece is found in the historical books. This is 2 Sam. xxiii. 1-7. It may be rendered thus :

“And these are the last words of David. The saying of David, son of Jesse, and the saying of the man that was raised on high, the anointed of the God of Jacob, and the pleasant psalmist of Israel. 2 The Spirit of the Lord spake by me, and his word was on my tongue. 3 The God of Israel said, the Rock of Israel spake to me. The Just One shall rule over men, ruling in the fear of God. 4 And He shall be as the light of the morning, when the sun riseth, a morning without clouds, when the grass springeth from the earth, in the sunshine after rain. 5 For not so is my house with God; for He hath made with me an everlasting covenant, ordered in all things and assured; for it is all my salvation and all my desire; for He maketh it not to grow. 6 And the sons of Belial are all of them as a thorn thrust away, for they cannot be taken with the hand. 7 And the man that toucheth them shall fill his hand with iron, and the spear-shaft; and with fire shall they be burned out in their place.”

These seven verses are divided into three parts: the introduction in two verses, the righteous ruler in three verses, and the lawless rebels in two. In the introduction the epithets of David are striking. *The man that was raised on high*, from a shepherd to be not merely a king, but the head of a dynasty that shall have no end. *The anointed of the God of Jacob*. The word “anointed” occurs four times in the book of Leviticus (iv. vi.), in the phrase “the anointed priest.” It then appears in the books of Samuel, where it is often applied to Saul, who is called the Lord’s anointed. It is here and elsewhere applied to David. Priests and kings were wont to be anointed, and so were prophets, as we learn from 1 Kings xix. 16. There are, moreover, two predictive sentences, in which the Lord’s anointed occurs. In Hannah’s prayer is found the remarkable verse (1 Sam. ii. 10): “The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them; the Lord shall judge the ends of the earth: and

He shall give strength unto His King ; and exalt the horn of His anointed." Now at this time Samuel, her son, was only a child, and there was yet no king in Israel. This, therefore, is a far-reaching prophecy, having a preparatory fulfilment in David and his line, and its ultimate accomplishment in King David's greater Son. In the message of the man of God that came to Eli, we meet with the other prophetic sentence (1 Sam. ii. 35): "And I will raise Me up a faithful priest, that shall do according to that which is in Mine heart and in My mind : and I will build him a sure house, and he shall walk before Mine Anointed continually." This singular expression had a partial fulfilment, when Zadok became priest in the reign of David ; but the phrase "Mine Anointed" points not obscurely to Him in whom both priest and king combine. The original term here has given rise to our word Messiah, which is in these two passages, at least, prospectively applied to the seed of the woman and the Son of David. *Pleasant psalmist of Israel.* This could be very well said of David, who, in his old age, had acquired the reputation of a sacred poet. This was a part of the prophetic function. Hence he adds : *The Spirit of the Lord spake by me, and His word was on my tongue.*

The oracle consists of two parts : the first referring to the good cause in three verses, the second to the wicked. *The Just One.* This is the expectation raised in the mind of the seer. A Just One will at length come to rule over man, who will rule in the fear of God. The perpetual ruler among his seed must be righteous, that His rule may be perpetual. The promise of a perfectly righteous successor is evidently before the mind of David. A beautiful description, drawn from the field of nature, is then given of the bright and beneficent reign of this Sovereign. Then follows a very remarkable verse, containing four reasons, the connexions of which are very subtle. *For not so is my house with God*—not such a scene or source of benignity or prosperity, because the ruler has not yet been a truly righteous man. David was deeply sensible of his own faults as the head of a family, and of the deplorable crimes that had disgraced his house, and hindered it from presenting anything like the court of a just man, ruling in holiness and truth. *For he hath made*

with me an everlasting covenant, ordered in all things and assured. I therefore look forward to the just Ruler, who shall establish peace and wealth in all the realm and for all time; but He has not yet come. *For it is all my salvation and all my desire.* This covenant was ordered in accordance with the great principles of moral truth, and assured by the wisdom, love and power of the great God. David therefore rejoices in it and relies on it with all confidence and comfort. It assures his safety and wins his heart. *For He maketh it not to grow.* This has its ground in the phrase, *all my desire.* He feels that the prediction is not yet realised. Desire therefore burns within his heart, longing for its expected satisfaction.

Several new features belonging to the Shiloh here come out. He is to be the Anointed (the Messiah); a righteous and beneficent Ruler, bringing in a covenant, well ordered and assured in all respects, in which all believers are to find all their salvation and all their desire.

The remaining two verses refer to the seed of the serpent, here described under the title of Belial, the lawless, whose end is to be burned as thorns.

Three special passages, prophetic of the Redeemer, are found in the historical books, one in Job and two in 2nd Samuel. They add considerably to the indications contained in the Pentateuch.

CHAPTER III.

THE PSALMS.

FROM the Historical Books we pass to the Psalms. Here it is necessary to bear in mind the arrangement of the books of the Old Testament given in Josephus against Apion (i. 8): "For we have not an innumerable multitude of books among us, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of 3000 years [in the Hebrew about 2548, in the Septuagint about 3803]; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life." From this most interesting passage it is plain that in the time of Josephus, which is the first century of the Christian era, the prophets were credited with thirteen books, which were Joshua, Judges with Ruth, Samuel, Kings, Chronicles, Ezra with Nehemiah, Esther, Job, Isaiah, Jeremiah with Lamentations, Ezekiel, Daniel, and the twelve minor prophets. In proof of this it is manifest that the four books of the Hagiographa, or other holy writings according to Josephus, contain hymns to God and precepts for the conduct of human life, and therefore must be Psalms, Proverbs, Ecclesiastes, and the Song of Songs, which exactly answer to this description. This ancient order of the books is also found in the Septuagint,

where, if we omit the Apocryphal writings, beginning with Esdras, we have the five books of Moses, the eight historical books from Joshua to Job, the four Hagiographa, and then the five strictly prophetic books. In this fourfold division, if we add the five prophetic books to the eight historical, we arrive at the arrangement of Josephus. This appears to be the distribution of the Old Testament indicated in Luke xxiv. 44: "The law of Moses, the Prophets and the Psalms," as the Psalms alone, in the third part, contain any direct reference to the Messiah. The order in which the books now occur in the Hebrew Bible is due to the Talmud and the Masoretes, a series of Jewish editors and guardians of the sacred original, who completed their work about the sixth century of our era.

It is to be remembered that the Psalms are divided into five parts: the first containing Psalms i.-xli., the second, xlii.-lxxii., the third, lxxiii.-lxxxix., the fourth, xc.-cvi., and the fifth, Psalm cvii.-cl. On looking over the history of Israel, from the time of David, five occasions present themselves on which these collections of Psalms were probably made—the times of David, of Solomon, of Jehoshaphat, of Hezekiah, and of Ezra. The editors or compilers of the several parts appended a benediction to each part, and Psalm cl. may be considered the benediction, at the close of the whole.

When we come to the Psalms, we find that the Messiah is a familiar and frequent theme. There are five Psalms that are usually called Messianic—Psalms ii., xxii., xlv., lxxii., and cx. But these are so called by way of pre-eminence. More than twenty of the Psalms contain references, more or less explicit, to the great Deliverer. The term Messiah occurs ten times in the book—ii. 2, xviii. 50, xx. 6, xxviii. 8, lxxxiv. 9, lxxxix. 38-51, cv. 15, cxxxii. 10-17. In one of these (Psalm cv. 15) it applies to Israel, the princely people, that have power with God and with man, and prevail. It is in this case plural, and parallel with "prophets." In Psalm cxxxii. it seems to refer immediately to Solomon, and in the other seven cases to David. In all these instances, therefore, it points to the King. Now Israel is called the first-born of the Lord (Ex. iv. 2), and is thus a type of the Messiah; and

so are David and Solomon. The ultimate reference of all these passages is consequently to the Messiah.

The consideration of this point brings before us the use of the type in prophecy. The element of growth involves the type. At the root of all growth is a living principle, which is continually displaying itself in concrete forms. These forms are the successive types, in which the principle realizes itself. As growth runs through the whole vegetable and animal world, so the individuals of each species are types of the ideal archetype involved in it. In like manner one species may be in some respect the type of a higher species, and so on up to the highest. As growth belongs to the kingdom of God as well as to the race of man, the type must show itself in all the variety of the spiritual world. The command was given to Moses to make all things after their pattern, which he was shown in the Mount (Ex. xxv. 40). This pattern is here the type (תבנית, τύπος), or the archetype, after which the tabernacle with all its furniture was to be constructed. By this means they became, in their very construction, types of higher things. The type, however, is not confined to material objects. It is easy to trace it in the acts, offices and persons of the kingdom of God. Man is, in a fundamental sense, a type of his Maker, as he was made "in His image, after His likeness;" and hence it is a profound reality that Adam was a type of Him that was to come" (Rom. v. 14). In 1 Cor. x., the early church, its members, proceedings and fortunes are treated as types of the Church of the New Testament. A notable distinction comes to view in this chapter. According to the law of organic development, out of the simpler and humbler comes the complex and advanced. The earlier form is the germ of that which is later. In the spiritual range of things the comparison of the archetype with the type affords the opportunity for warning and exhortation; as Paul here admonishes the Corinthians to beware of the defections of the early church. In rising from the type to the true conception of the archetype, we must strip off every defect that belongs to the former. The type has a relative perfection; the archetype alone is absolutely perfect (see Fairbairn's *Typology* and Bähr's *Symbolik*). This typical

law alone enables us to understand much of what is contained in the Psalms. The inspired minstrel contemplates the Kingdom of God, its officers, members and customs on earth in a spiritual aspect. In speaking of the types he often rises into language which can only be applied in strictness to the Archetype.

IX.—THE MESSIAH. PSALM II.

We now proceed to notice those Psalms in which there is a plain allusion to the Messiah. Psalm ii. is strictly Messianic. It consists of four stanzas of three verses each. The first sings of the antagonism of the nations to the Lord and His Anointed (Messiah); the second of the Lord notwithstanding setting His King on His holy hill of Zion; the third of His making His only-begotten Son Heir of the nations; and the fourth admonishes the nations to submit voluntarily to the Holy One. The Lord's Anointed is here, and He rises above David the type. The scene of vision is not merely Israel, but the nations—the heathen. The Lord declares the Anointed to be His King, His Son begotten this day, the Heir of the nations to the ends of the earth, the pure and holy One who is to be the object of trust and homage. This poem rises to the same height with the confession of Job, and indicates that the seed of the woman, who is to bruise the serpent, is the Lord from heaven. This warrants us to understand much of what is contained in the Psalms concerning the Lord of the Messiah. Here, at all events, He is the King of nations in right, as He is to be in fact. He is also the Son from all eternity. "This day have I begotten Thee." This day Thy generation is an accomplished fact. Taking this in all the fulness of its meaning, we are warranted in concluding that the Son of God is to become the seed of the woman, that is, the Son of Man. Here also it is emphatically announced, that the salvation He is to accomplish is for all mankind, as it is indicated in the primeval gospel, in the promise to Abraham and in the confession of Job. And finally, it is here declared, that He is to judge as well as to save. "Happy are all they that trust in Him;" but all that resist Him and refuse His salvation will be broken as with a rod of iron. The Lord "hath

appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained" (Acts xvii. 31). The day that is to signalise the mercy of God is also to vindicate His holiness. This is the solemn lesson of the Psalm.

Associated with Psalm ii. is Psalm viii., which celebrates the Name of the Lord. The Name of the Lord is that by which He makes Himself known. This is done pre-eminently in the Angel in whom His name is (Exod. xxiii. 21), in the Word who was God and was manifest in the flesh having been a babe and a suckling in the human family. The Psalmist asks, "What is man that thou art mindful of him, or the son of man that Thou visitest him?" He then adds, "Thou hast made Him little lower than God, crowned Him with glory and honour, and made Him to rule over the works of Thy hand." This was in some degree true of the unfallen Adam, but it has its grand realization only in the archetypal Man, in whom the Name of the Lord is; and it will be fulfilled to all those who trust in Him. They constitute a royal priesthood. (Heb. ii.)

The type emerges again in a very striking manner in Psalm xvi. 10: "For Thou wilt not leave My soul in Hades; neither wilt Thou suffer Thy gracious One to see corruption." This is true in a real sense of David and of all the saints. But it had its proper and immediate accomplishment in the Son of David, who rose again the third day, and literally saw no corruption. This allusion to the resurrection becomes more luminous if we look back to the wonderful confession of Job, whose hope reached beyond death to a deliverance in the last time by his ever-living Redeemer. This is the only antecedent forecast of a redemption that is to come to completion after the actual separation of soul and body. The Psalmist saw as far as the man of Uz into the range and power of redemption. He awaits the vision and the presence of God. "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand are pleasures for ever more." This is a bright glimpse into the world of redemption beyond the grave. (Acts ii. 25.)

In the same strain as Psalm ii. are Psalms xx. and xxi., which form a pair celebrating the king as blessed,

and as accepted and defended. The king finds a place in a religious hymn, chiefly because he is the type of the great King and Head of the Church, whose enemies are God's enemies. The official title lifts our thoughts above the mere earthly functionary, especially when we remember that David was the head of a dynasty that was to culminate in the Messiah. And on examining these Psalms we meet with expressions which rise above the ordinary condition of an earthly monarch. The type merges in the Archetype.

X.—SORROWFUL YET ALWAYS REJOICING. PSALM XXII.

In Psalm xxii. we have an independent prediction. It is justly included among the Messianic Psalms. It is the plaint of plaints; yet, after twenty-one verses of lamentation, it ends with ten verses of hope. David is the type; but he is no ordinary type. He was himself in the spirit (Matthew xxii. 43), and was conscious of being a historical type of the Messiah, and in the midst of his own sufferings contemplates the transcendent affliction that was to befall the great Archetype. This was so obvious to the earnest reader that the Jewish interpreters saw in this sufferer, some, as Kimchi and Rashi, the people of Israel, others the Shekinah and others the Messiah, though they were greatly perplexed by the idea of his suffering as well as triumphing. There is a portion of truth in all these views. David tells something, we may suppose, of his own experience, though it is to be remarked that there is no confession of sin in the Psalm. The Shekinah refers to the Lord God dwelling in a visible manifestation among His people; and this has its point of application in the divine nature of the Messiah, who dwelt among us. All this tends to the conclusion that the paramount object before the mind of the Psalmist was the suffering Messiah. This is manifest from many of the expressions in the Psalm. V. 1. "My God, my God, why hast Thou forsaken Me?" This was the cry of Christ upon the cross. Vs. 7, 8. "All they that see me laugh me to scorn: they shoot out the lip, they shake the head. He turned to the Lord, let Him rescue Him: let Him deliver Him, since He delighted in Him." This describes the actual scene at the

crucifixion. V. 16. "For dogs have compassed Me; the assembly of malignants have enclosed Me, piercing My hands and My feet." This, which can only be said of David in a vague sense, was literally fulfilled in Christ on the cross. V. 18. "They part My garments among them, and for My vesture they cast the lot." This was actually done when He was hanging on the tree. These are the most striking points in the plaintive part of the Psalm. The hopeful part foreshadows the preaching of the Gospel, and its marvellous result. V. 22. "I will declare Thy name unto my brethren, in the midst of the congregation I will praise Thee." This is the burden of the first five verses. The result is described in the second five. Vs. 27, 28. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the Kingdom is the Lord's, and He ruleth among the nations." Vs. 30, 31. "A seed shall serve Him; he shall tell of the Lord to the succeeding age. They shall go and shall declare His righteousness unto a people yet to be born, that He hath done it." These quotations predict the proclamation of the Gospel, the conversion of all mankind, the restoration of the Kingdom of the Lord on the earth, and the regeneration of the world by the preaching of the Word from generation to generation.

There is a wonderful advance in this Psalm regarding the character and work of the Messiah. The atonement indeed is not expressly indicated; but the persecution of the Son of David even unto death is depicted in the most tragic terms. There is a wonderful force in the cry, "My God, My God, why hast Thou forsaken Me?" when it is applied to the Messiah. Only the Atonement can explain its full meaning. The auspicious events that follow this period of affliction are quite beyond the range of expectation. The propitiatory nature of the action and passion of the Redeemer is alone sufficient to account for the connection between the antecedent suffering and the consequent salvation. We contemplate in the New Testament, and the past history of the Church, the gradual realization of the results here foreshadowed.

With the light that surrounds us at this point of our progress, we cannot pass by Psalm xxiii., which begins with the sentence, "The Lord is my Shepherd." The Shepherd

is an ancient title of God. It occurs in the benediction pronounced upon Joseph (Gen. xlix. 24), "Thence is the Shepherd, the Stone of Israel," and before this in the benediction on the two sons of Joseph (Gen. xlviii. 15), "The God which fed me, that is, herded or tended me, all my life long unto this day." This clause in the benediction refers especially to the Holy Spirit; and Christ, by His Spirit, is the Shepherd of His flock. Hence He says, "I am the good Shepherd" (John x. 11). This short Psalm accordingly ranges over all the scenes of this life and reaches in its closing verse into the life to come.

In Psalm xxiv. the ascent of the King of Glory into the tabernacle on Mount Zion adumbrates the ascent of Christ into heaven. But the allusion to the Messiah is not plain on the face of the Psalm.

XI.—MADE FLESH TO MAKE PROPITIATION. PSALM XL.

In Psalm xl. we have a notable example of the archetype emerging and transcending the type. David is the psalmist, and he speaks of himself as a servant and prophet of the Lord. In the second stanza (v. 5-8), his theme is devotion to God, and he rises above himself in the following strains: Vs. 6-8. "Sacrifice and oblation Thou desirest not; mine ears hast thou opened: burnt-sacrifice and sin-sacrifice thou askest not. Then said I, Lo, I am come: in the volume of the book it is written of Me, I delight to do Thy will, O my God; and Thy law is within My bowels." To this he adds in the 9th verse: "I have preached righteousness in the great congregation." In this remarkable passage we have many traits of one higher than David. *Sacrifice* refers to the peace-offering or communion meal, in which the worshipper partook of the victim slain, as an emblem of a godly and blessed life. *Oblation* is the meal or vegetable offering which usually accompanied all others. *Burnt-sacrifice* was the propitiation for sin by which the worshipper was accepted as righteous. *Sin-sacrifice* was the sacrifice that represented the application of the great propitiation to the expiation of a particular sin. All these are here set aside as mere types or figures that have no virtue

in themselves. Between the two classes of offerings comes in the singular sentence, "Ears hast thou opened for me;" for which the Septuagint has (σῶμα δὲ κατηρίσω μοι) *a body thou didst frame for Me*. Without entering into a critical discussion on this remarkable variation, we may reflect that the opening of the cavities of the ears implies the framing of the body to which they belong. And the structure of the ears in particular, points to the full service or perfect obedience which is requisite to make propitiation for the disobedience of another. Hence He is the Archetype of which sacrifice, oblation, burnt-offering and sin-offering are so many types. And when the substance comes, the shadows flee away and are no more regarded. *Then said I, the great Deliverer, Lo I am come.* The perfect tense represents the certainty of the coming. *In the volume of the book it is written of Me.* In the law of Moses are the predictions and typical ordinances which prefigure the great High Priest and the atonement which, by the sacrifice of Himself, He was to make. *To do Thy will.* This signalises the positive part of the atonement for sin. *Thy law is within My heart.* The obedience of the heart is alone regarded. Following this is the remarkable declaration: *I have preached righteousness in the great congregation.* This covers the public ministry of our Lord, the day of Pentecost, and all the evangelising work which has taken place from that day to this. This passage rises above the common experience of the believer, and especially above the lamentation in v. 12: "For innumerable evils have compassed me about: mine iniquities have taken hold upon me; they are more than the hairs of my head; and my heart faileth me." It is indeed possible to avoid an absolute contradiction between this and the previous passage by referring the former to the new man, and the latter to the old man. But it is still more fully avoided by rising from the type to the Antitype. This Psalm, moreover, adds the hidden link in Psalm xxii. For it gives a very singular description of the true Atonement, in contrast with the prefiguration which the Ceremonial Law presents. And it carries us forward a step; for it enables us to interpret the law of sacrifice as a designed foreshadowing of the great propitiation.

We have thus in the first book of Psalms two Messianic Psalms and the 40th, dilating on the kingly office, on the sufferings of the Messiah, and on the expiatory nature of these sufferings, along with some less obvious allusions to the seed of the woman in Psalms vii., xvi., xx., xxi., xxiii., and xxiv.

XII.—THE BRIDEGROOM. PSALM XLV.

In the second book, Psalm xlv. is the third of the Messianic Psalms. It celebrates the reconciliation between God and His people, under the figure of a marriage. The typical marriage appears to be that of Solomon, who was, in a subordinate sense, a promised prince of peace. But the representation rises above all human conditions, and celebrates a greater than Solomon in all His glory. The introduction points to something more than human. "My heart overfloweth with a good word: I tell my strains touching the King: my tongue is the pen of a ready writer." Then follow four quatrains describing the beauty and prowess of the King, His righteous rule and domestic felicity, His bride, and His part as husband and father. With regard to His righteous sway, the following sentences manifestly transcend the mere earthly theme. Vs. 6, 7. "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a sceptre of right. Thou hast loved righteousness, and hated wickedness; therefore God thy God hath anointed Thee with the oil of joy above Thy fellows." Here the King is addressed as God, having an everlasting kingdom, holding the sceptre of perfect uprightness, and therefore anointed by God with the oil of joy above His fellows. This exalts into conspicuous prominence His divine nature, and expressly intimates the co-existence of two Persons in the Godhead, and shadows forth the third in the anointing of the upright One with the oil of joy. This is another step in advance of all the previous communications concerning the Messiah, at least in clearness and directness of statement. It bears out in the fullest sense the sentiment in the second verse: "Thou art fairer than the sons of man: grace is poured forth from Thy lips." And it harmonises with the admonition to the bride: "For He is thy Lord, and worship thou Him," and with the

closing resolve of the singer: "I will make Thy name remembered in all ages: therefore shall the people thank thee for ever and ever." In this inspired song the communion of Christ and His people is presented under the most beautiful and affecting figure of the bridegroom and the bride, the husband and the wife, the parents of a holy and happy offspring. And the figure once introduced is never lost sight of, but gives point and power to many an exhortation addressed to the Church, and many a rebuke administered to the unfaithful and apostate. It blossoms forth in all its sweetness in the Song of Songs.

The King, in Psalms xlvii. and xlviii., points to the Messiah. In Psalms xx. and xxi. we had the human side of the King; here we have the divine side. The two natures were combined in the Messiah. After Psalm xlv. this is perfectly intelligible.

XIII.—THE CONQUEROR. PSALM LXVIII.

Psalm lxviii. is a magnificent ode, describing the triumphant ascent of God into Mount Zion. It consists of two parts—a retrospect of the march of God with His people from Sinai, through all the difficulties they encountered unto Zion, in nineteen verses; and a prospect of the future progress of the kingdom of God, in sixteen verses. The ascent here celebrated is a type of a still greater ascent to be accomplished after the moral victory has been gained over the prince of darkness. Hence the language sometimes rises above the immediate occasion on which it was employed. This elevation is manifest in verses 18 and 19: "Thou hast ascended on high, Thou hast made captive: Thou hast taken gifts for man, that even among rebels Jah God might dwell. Blessed be the Lord from day to day, the God who beareth for us our salvation." The phrase, *on high*, points to heaven. The sentence, *Thou hast taken gifts for man*, implies that He had taken the gifts with Him to bestow upon men; and this is in harmony with Revelation xxii. 12: "My reward is with Me, to give to every man according as his work shall be," and also with the free rendering in Ephesians iv. 8, "And gave gifts unto men." Among the

rebels who have been made captive by His grace, Jah, He who hath performed the promise, will dwell. He beareth all the burden of our salvation for us. It is manifest that in all these expressions we are lifted above the early types to the then future Antitype. And in the verses 28-31 the ingathering of the Gentiles is not obscurely indicated as the result of the ascension of the conquering Messiah.

In Psalm lxxix. we have an echo of the xxii. After a long lamentation the singer breaks forth into gladness and thanksgiving in the last eight verses. Above and beyond the human sufferer we descry the afflicted Messiah in such language as the following. V. 9. "The zeal of Thine house hath eaten Me up; and the reproaches of Thy reproachers fell on Me;" for which see John ii. 17, and Romans xv. 3. "And they gave gall for My food, and in My thirst they gave Me vinegar to drink," which is historically fulfilled in Matthew xxvii. 34, and John xix. 29. "The seed of His servants shall inherit it." This has its fulfilment in the line of David, which culminated at length in the Messiah.

XIV.—THE PERPETUAL KING. PSALM LXXII.

In Psalm lxxii., the fourth of the Messianic Psalms, we have another ode celebrating the king, referring in a lower sense to Solomon, but in a higher sense to Him who is King of kings and Lord of lords. The reign of this great King is represented as *righteous* (verses 1-4), *perpetual* (verses 5-7), *universal* (verses 8-11), *benign* (verses 12-14), and *prosperous* (verses 15-17). These attributes, in the full sense, belong only to the reign of the Prince of Peace. The *perpetuity* denotes the reign of the King of Saints. The *universality* points to the incoming of the Gentiles. The *benignity* has its full scope only in the forgiveness of sins and the redemption which makes way for it. In the *prosperity* of this kingdom (v. 15), the redeemed shall give the King of the gold of Sheba, pray for Him, for His cause, and bless Him every day. Such homage belongs only to the King of kings. Only in the millennium of the reign of the saints on earth shall this fair scene be realised. At the close of the Psalm are appended the words: "The prayers of David, son of Jesse, are ended."

These prayers reiterate, in varied form and persevering faith, the petition recorded in 2 Samuel vii. 18-29, and presented on the occasion of receiving the promise of a perpetual kingdom; and they are fully answered in the expanded prediction which is here delivered. They are ended, carried to a complete end, in the beautiful picture which is here drawn of the distant future. Then follows the benediction which closes the Second Book of Inspired Songs, which was probably collected and appended to the first in the reign of Solomon.

XV.—THE VINE. PSALM LXXX. 15-17.

In the Third Book of Psalms, after Psalm lxxv., which treats of the King, and therefore ultimately of the Messiah, the next Psalm that rises plainly to the Messianic idea is Psalm lxxx. It addresses God as the Shepherd of Israel, which is a function of the Messiah. It presents the people of Israel under the allegory of a vine, transplanted from Egypt to the land of promise, and at length, after some growth and fruitfulness, desolated and neglected, and intercedes for its restoration. It is to be remembered that our Lord said, "I am the Vine and My Father is the Husbandman" (John xv. 1). In making intercession for the vine the following remarkable words are used: "And hold up that which Thy right hand hath planted, and the Branch which Thou madest strong for Thyself." Here the original word for *branch* is *son*; and both terms are applied to the Messiah in subsequent predictions. Again in v. 17 we read: "Let Thy hand be upon the Man of Thy right hand, upon the Son of man whom Thou madest strong for Thyself." Here the type merges in the Messiah, the true Man of God's right hand, and the unique Son of man. He is the Vine, and all His disciples form the branches. At the same time, in the history of redemption, He is the Branch of Israel in His human nature. The enigmatical description in the Psalm receives its solution from the union of the human nature to the divine in the Person of Christ.

Psalm lxxxix. refers to the covenant of the Lord with David regarding the perpetuity of his line. In some of its verses the Messiah appears. V. 4. "Thy seed will I establish for ever, and build up Thy throne to all ages." The fulness of this promise comes only in the Messiah. V. 25. "And I will set His hand in the sea, and His right hand in the rivers." V. 27. "I also will make Him My first-born, high over the kings of the earth." V. 36. "His seed shall endure for ever, and His throne as the sun before Me." The strict fulfilment of all this is only to be found in the Messiah. This Psalm runs in the same strain with Psalm lxxii., and points back to the promise in 2 Sam. vii. The benediction at the end of this Psalm closes the Third Book.

In the Fourth Book, Psalms xciii., xcvi., and xcvi. describe the Lord as King and Judge, which are titles and offices belonging to the Messiah. The last Psalm also contains the celebrated sentence, "Worship Him all ye gods" (in the Septuagint, "Worship Him all ye His angels"), which is taken to be the foundation of the quotation in Heb. i. 6: "And let all the angels of God worship Him." The occasion of this injunction is said to be "when He bringeth in the first-begotten into the world." Now, this Psalm appears to have been composed on the occasion of David's coming into the land of Israel, and making Jerusalem the seat of his sovereignty. This may typify the introduction of Christ into the world. Psalms xcvi., xcix., c., and ci. run all in the same strain.

XVI.—APPEARING FOR ZION. PSALM CII. 12-16.

Psalm cii. claims a special notice. It sings of God as unchangeable in mercy in the following peculiar terms—vers. 12-16: "But Thou, O Lord, shalt sit for ever; and Thy remembrance be unto all ages. 13 Thou shalt arise to have mercy upon Zion: for the time to favour her, the set time is come. 14 For Thy servants take pleasure in her stones, and favour her dust. 15 And the nations shall fear the name of the Lord, and all the kings of the earth Thy glory. 16 For the Lord hath built Zion; He hath appeared in His glory."

We have been gradually led to call the Messiah Lord, and to regard His appearing in glory as the manifestation of God in man and to man; and though this passage may allude to the desolation of the sanctuary under Ahaz, which was conspicuous in the early days of Hezekiah, yet the restoration which is described as consisting in the Lord arising to have mercy on Zion, in the set time to favour her coming, in the nations fearing the name of the Lord, and in the Lord building up Zion and appearing in His glory, transcends the reform of Hezekiah and reaches unto the triumph of the Messiah in the after time. We are, therefore, prepared to find the three verses (25-27) originally descriptive of the Lord, applied in Heb. i. 10-12 to Him who appeared in His glory in the latter days. "Of old hast Thou founded the earth; and the heavens are the work of Thy hands. They shall perish; but Thou shalt stand: and they shall all fade like a garment; and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not end." The appearing of the Lord in His glory is thus conspicuously set forth as the manifested Word who was with God and was God. (John i.)

Psalm cv. is a song of redemption. It celebrates the deliverance of Israel out of Egypt by the Lord their God. But redemption is the peculiar part of the Messiah, and the redemption of Israel was a historical type of the redemption of the Church of God from the bondage of sin and its consequences. And we have come to learn that this greater deliverance was to be accomplished by a Redeemer, who was God manifest in the flesh. Hence we describe the Redeemer in this very striking Psalm. And some of its verses are very mark-worthy—as v. 15, "Touch ye not Mine anointed, and do My prophets no harm," which has its consummation in the Messiah and Prophet of the Church. And Joseph, whom Pharaoh made lord of his house, and ruler of all his substance, to bind his princes at his will, and teach his senators wisdom (vs. 21, 22), is a remarkable type of the Messiah. And the rock which was opened, and the water gushed out, was itself a symbol of the same. (1 Cor. x.)

XVII.—A PRIEST AFTER THE ORDER OF MELKIZEDEC.

Looking over the Psalms in the Fifth Book, we come to Psalm cx., the fifth of the so-called Messianic Psalms. This remarkable song consists of seven verses, of which the middle one is the key to the Psalm, and in some sense to the whole Bible: "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melkizedec."

This refers evidently to the Messiah, as the Priest-King, after the order of Melkizedec, being at the same time a King and a Priest; a perpetual Priest-King, having neither beginning of days nor end of life; a universal Priest, not for the Jews only but also for the Gentiles, as Melkizedec was a priest of the Noachic Church. In the preceding verses He is described as David's Lord, and summoned to sit at the right hand of God, to rule in the midst of His enemies, and to have a willing people, born of the Spirit, who is represented by the dew. In the last three verses He is set forth as the Lord victorious over His enemies, and upholding the heads of His people. His governing, redeeming, and quickening offices, are here asserted, and the universal scope of His salvation is celebrated. This Psalm is the connecting link between Gen. xiv. and the Epistle to the Hebrews. It is an advance upon all that has been indicated before concerning the Messiah. It describes Him as having the suffering over, the atonement finished, as having risen from the dead and ascended on high, and having received the invitation to sit at the right hand of God, and carry on to the end the purposes for which He suffered and died. These He is to effect by His intercession, by the preaching of the Gospel, and the illumination of His Holy Spirit.

Psalm cxviii. is anonymous. But the singer can scarcely be other than David. He is the spokesman of the Holy Spirit, and hence his words rise at times above himself to Him of whom he was the type. This is manifest in vs. 22 and 23: "The stone which the builders rejected is become the head of the corner. This is the Lord's doing,

and it is marvellous in our eyes." This had some ground in the choice of David to be king of Israel. But it had its full realization only in the Messiah. This is plain from Isa. xxviii. 16, Matt. xxi. 42, Acts iv. 11, Eph. ii. 20, 1 Pet. ii. 4. We meet with the figure here employed very early (Gen. xlix. 24)—The Lord is "the Stone of Israel."

In Psalm cxxxii. we have a distinct allusion to the seed promised to David (verse 11), to the perpetuity of his kingdom (verse 12), and to the flourishing of his crown (verse 18), all of which has its full accomplishment only in the Redeemer.

The Song of Songs represents the union of the Church with the heavenly Bridegroom. But it is rather experiential than prophetic. The Psalms, therefore, are the only part of the ancient Hagiographa which contain prophetic announcements concerning the Messiah. These, however, are abundant, as we have nine express statements besides frequent manifest allusions. Thus far, therefore, we have five prophetic references to the seed of the woman in the Pentateuch, three in the Historical Books, and nine in the Psalms.

CHAPTER IV.

THE PROPHETS.

MICAH.

WE now come to the Prophets, strictly so called. Of these, Isaiah and Jeremiah, and nine of the minor prophets, date before the captivity of Judah. Of the minor prophets only Micah contains any direct prediction concerning the Messiah, though allusions to His Kingdom and times are not infrequent. Micah and Isaiah were contemporary—the latter, however, commencing earlier than the former. There is a well-known prediction, common to both concerning the times of the Messiah, opening with the words: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. ii. 1-4, Micah iv. 1-4).

They differ in some details, among others in this, that Isaiah has a distinct prefatory verse, and Micah a distinct concluding one. The critics generally say that Micah is the original and Isaiah the quoter; but others that both quote from an unrecorded original, suggested to be Joel. But it is not clear that our modern notions of the ground of a coincidence, in thought or expression, between two authors apply to the ancient writers. We may conceive that, in the absence of any indication to the contrary, both are to be considered original. It is apparent that Isaiah's paragraph had priority in point of time, as it is put on record before the death of Uzziah, while Micah began to prophesy in the reign of his successor, Jotham. The prediction itself is a beautiful and hopeful one. It describes the times of the

Messiah, in which the church of Mount Zion will extend not only to Palestine but to the whole earth ; all the nations will flow into it, many people giving invitation and encouragement to return to the Lord ; the preaching of the gospel and the teaching of the ways of the Lord will come to all lands ; and the result will be the universal establishment of peace on earth. This state of things will receive its fullest realization on earth in the thousand years of the reign of the saints.

XVIII.—BORN IN BETHLEHEM. MICAH V. 2.

As there is only one prediction in Micah directly referring to the Messiah, it will be convenient to notice it before we come to Isaiah. In Micah v. 2, it is thus written : " And thou Bethlehem Ephrathah, little though thou be among the thousands of Judah, out of thee shall He come forth unto Me that is to be Ruler in Israel ; whose goings forth have been from of old, from the days of eternity." The variations in Matt. ii. 6—both from the Hebrew and the Septuagint, though not necessarily due to Matthew, but to the chief priests and scribes who answered Herod—are curious. In place of Ephrathah is " Land of Juda," which is plainly a more familiar way of distinguishing this town from Bethlehem in Zebulun. Instead of " though thou be little," is, " art by no means least,"—manifestly taking the former words in the sense, " though thou be little in some respect." For " among the thousands of Judah" we find here " among the princes of Juda," which is implied in the former, as the thousand is a technical name for a division having a captain. There is a wonderful interest in the prediction here made concerning the Messiah. 1. He is to be a Ruler in Israel and not in Judah only. 2. He is to be a descendant of Judah, and in particular of the princely house of David. 3. His birthplace is to be Bethlehem, the city of David. 4. Moreover, He is to be not merely a son of man, having a beginning in time, but His goings forth have been from of old, from the days of eternity. We have had traces of His rule, and of His descent from Judah in the line of David

before. But here we have the place of His birth specified, and the eternity of His higher nature indicated. Moreover, His goings forth from everlasting afford a very striking definition of the eternal generation of the Son of God, who is to be the Redeemer of man. Though, in the subsequent description of the course of events, intermediate scenes are presented, yet some characteristic phrases occur: "She which travaileth" (v. 3) is in the strict sense the mother of the Messiah. "And this shall be the peace" (v. 5) points to Him who is to be the Prince of Peace. "The seven shepherds" indicate the complete number of holy pastors qualified by the Holy Spirit, in His sevenfold fulness, for the work of leading and feeding the flock of God. The "eight princes of man" are the self-same company of shepherds, including among them the chief Shepherd, who animates all the others. These lights glimmer in the dark future, and shine with a new brilliance when we look back on the past with the knowledge of the present.

ISAIAH.

We pass now to the Book of Isaiah, which may be called the climax of the first volume of Messianic prophecy in Scripture. It may be premised that the book consists of two parts—thirty-nine chapters being of varied interest, and twenty-seven referring specially to the times of the gospel. The thirty-nine chapters consist of four groups. The first twelve chapters refer to Israel in the reigns of Uzziah, Jotham and Ahaz; the next eleven contain special predictions and warnings to surrounding nations; the next twelve refer to Judah, chiefly during the first fourteen years of Hezekiah's reign; and the remaining four chapters contain a narrative of the events during the fourteenth year of Hezekiah. The last twenty-seven chapters contain three groups of nine chapters each, the first two groups being closed by the sentence, "There is no peace, saith the Lord, to the wicked." The topics of this portion are the preparation for the coming of the Messiah, the atonement made by Him, and the salvation consequent thereupon. The second part has been called by certain critics *pseudo-Isaiah*; and much of the first part has

been subjected by some of them to a like dislocation. But no valid ground for such dismemberment of the book has yet been presented to the mind; and common sense dictates that until this is done we are bound to stand by the integrity of the work.

XIX.—THE BRANCH OF THE LORD. ISAIAH IV. 2.

In the first six chapters we have two allusions to the Messiah. The following sentence appears in iv. 2: "In that day shall the Branch of the Lord be for beauty and glory, and the fruit of the earth for excellence and ornament to the escaped of Israel." Here the Branch of the Lord can neither be the vegetable products of the earth nor the people of God in general. It has been anticipated, in a certain sense, in Psalm lxxx. 15, and must denote the Messiah. The fruit of the earth is the parallel phrase, and must refer to the same person. Hence the two phrases adumbrate the divine and human natures of the Messiah. This is corroborated by subsequent parts of this book—*as xi. 1 and lx. 21*. Isaiah is the originator of this name for the Messiah, in which he is followed by Jeremiah (xxiii. 5), and Zechariah (iii. 8).

The second passage is not obvious, but admissible after all we have learned concerning the great Deliverer. The sixth chapter contains a vision of Isaiah, in which he saw the Lord on a throne high and lifted up, when he was cleansed and qualified for the service of the Lord, and was commissioned to deliver a certain message to the people. The extraordinary circumstance about this vision is, that John in his gospel, after quoting a part of the commission, adds (xii. 41): "These things said Esaias, when he saw His glory, and spake of Him." According to this statement it appears that the Lord whom Isaiah saw on the throne was the Messiah. If we had come on this sentence without any preparation, it might have taxed our credence very much. But when we have travelled along the line of prophecy, and gradually learned the divine nature of the Messiah, we are prepared to admit the possibility of this interpretation. This moves us to look into the case in order to discover that which warrants the interpretation. And we find it in the words, "I saw the

Lord." Now it is revealed in Scripture that no man can see God in His intrinsic essence. He said to Moses, "Thou canst not see My face; for there shall no man see Me and live" (Exod. xxxiii. 20). Here to see *Me* is to see *My face*, My direct unveiled essence. Hence it is written, that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18); and Jesus Himself said, "He that hath seen Me hath seen the Father" (John xiv. 9). Hence we may conclude that when Isaiah saw the Lord, he saw the Son, who is the brightness of the glory of God, and the express image of His person" (Heb. i. 3). This throws an altogether new light on all those passages in the Old Testament in which man, who is mortal, is said to have seen Him, who is the King eternal, immortal, invisible, the only wise God. The Father was visible only in the Son.

XX.—IMMANUEL. ISAIAH VII. 14.

The next six chapters of Isaiah have been called by Crusius, the Book of Immanuel, in which we meet with two very conspicuous predictions respecting the Messiah. In chapter vii. Ahaz is described as under terror of an invasion by Pekah, son of Remaliah, and Rezin, king of Damascus. Isaiah is commanded to meet the king, and to take Shear-jashub, his son, with him, in order to comfort the king and assure him of deliverance, if he will only trust in the Lord. In confirmation of this assurance, he bids him ask a sign of the Lord, either in the depth or in the height above. Ahaz, however, having other thoughts in his mind, does not want to be assured. He is contemplating his reliance on the King of Assyria, and he declines to ask a sign. The Lord, however, knowing his purpose, gives him a sign in the following terms: "Behold the virgin shall conceive and bear a Son, and call His name Immanuel (God with us). Butter and honey shall He eat, that He may know to refuse the evil and choose the good" (v. 14, 15). The sign is not such as Ahaz might have asked. But it is real and highly significant. *The virgin*, in the idiom of the original, "one who is a virgin." The definite article simply

gives a concrete form to the picture. *Shall conceive.* This is a sign, because the conceiving is out of the natural order of things. *And bear a Son.* As this birth is a miracle, the Son can be no other than the Messiah. *And call His name Immanuel.* No child in the times of the Old Testament was called by this name. It must indicate the nature of the Son born. He is God with us, manifest in the flesh. This is an Almighty Redeemer. The next verse is remarkable. It is partly explanatory of the sign. It implies that Immanuel is to be a real child, growing and learning by experience to distinguish evil from good, and to refuse the evil and choose the good. This is a wonder of wonders. There is great encouragement contained in this sign. If in the people of Israel and in the line of David is to be born the Child that is to be "God with us," the people and the royal line will not fail till He comes; and when He comes, whatever else may befall, those who follow Him will be safe. This, indeed, may be over the head and beyond the thought of Ahaz; but only because he has resolved to forsake the Lord. But in the next verse the prophet turns to a nearer consolation. *For before the child shall know to refuse the evil and choose the good, the land of whose two kings thou art afraid shall be forsaken.* Here "the child" may be taken in the proverbial sense, with a passing allusion to Shear-jashub (v. 3), whom the prophet may have been holding in his arms, and whose name (a "remnant shall return," x. 21) was itself a prophecy. This indeed seems to be the reason why the prophet was directed to take his child with him. It afforded the means of dating the forsaking of the land. This interview with Ahaz took place in 741 B.C. Pekah was slain by Hoshea in 739 (2 Kings xv. 30), and Rezin by Tiglath-pileser in 740 (2 Kings xvi. 9). This frees v. 14 from any necessary fulfilment in the time of the prophet, and clears the way for its obvious reference to the Messiah. As we advance in the line of prophecy, ever new discoveries are made to us of this wonderful personage, who is to be the seed of the woman in an unparalleled sense, being born of a virgin without any human father, and consequently in a strict sense *God with us.*

On passing to chapter viii. we meet with three things,

which confirm the interpretation given of vii. 14. 1. The prophet is commanded to take a roll and write on it, *Maher-shalal-hash-baz*, which means *Haste the spoil, speed the prey*. And when his wife bare a son, the Lord said unto him, "Call his name *Maher-shalal-hash-baz*." In explanation of this it is added, "For before the lad shall know to cry, my father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the King of Assyria." Hence it is manifest that the sons of the prophet are made the present signs of the fall of Samaria and Syria, before the King of Assyria, while the Son of the Virgin has a different application. 2. With regard to the King of Assyria, it is said (v. 8), "And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of Thy land, O Immanuel." This shows that the holy land was the land of Immanuel, who was not the son of Ahaz, or Isaiah, or any one in their time. It is to be noted, moreover, that Hezekiah the son of Ahaz was born before his father came to the throne, as he was twenty-five years old when he became king, and Ahaz reigned only sixteen years. 3. In v. 10 we read, "Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us;" or, as it is in the original, *Immanuel*. After the two previous occurrences of this word, it evidently refers to the Child to be born of the Virgin. Two lessons are here for our learning. It is the privilege of God's people to say always, God is with us. And He that is to be born of the Virgin was present with the ancient Church in the time of Isaiah before He was born into the human family, and is present with the Church in all ages. And accordingly, when He was parting with His disciples, He said, "Lo, I am with you alway, even unto the end of the world."

XXI.—THE PRINCE OF PEACE. ISAIAH IX. 6.

When we open chapter ix., the first verse foretells a time when the lands of Naphtali and Zabulun will be glorified by the way of the sea, beyond Jordan, in Galilee of the

Gentiles. Galilee was, accordingly, the scene of our Lord's private life and of a great part of His public ministry. The reference of the passage to this series of events is manifest, when we come to the 6th verse: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace. To the increase of the government, and to the peace, there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it in judgment and in righteousness henceforth and for ever. The zeal of the Lord of Hosts will perform this." In this remarkable prediction it is obvious that the reference is to Immanuel, the Child born of the Virgin. It is expressly stated that He is to sit upon the throne of David for ever. And He is here called by a very significant name. He is *Wonderful*, on account of His supernatural birth of a Virgin, by which the Son of God became the Son of man. *Counsellor* indicates His prophetic office, for which He is qualified by His infinite wisdom and knowledge. *Mighty God* points to His kingly office, for which He is fitted by His Deity and Omnipotence. *Father of Eternity* does not mean "Eternal Father," but "Possessor of an eternal existence;" as "Abiezer, father of help," means not "helpful father," but "author of help, in whom help abides." Hence He is to have a perpetual reign. *Prince of Peace* points to His priestly office; inasmuch as by His holy life and His expiating death He made atonement for the sin of the world of mankind. This great sentence then announces Him who was miraculously born into the human race to be the Everlasting Prophet, King and Priest of all who trust in Him. There is an astonishing completeness in this comprehensive designation of the great Redeemer. And Isaiah may well be called the Evangelical Prophet, as he foreshadows in striking terms every essential point in the character and work of the Messiah.

Chapter xi. contains some splendid glimpses of the Messiah's reign. A new description of Him opens the chapter: "And there shall come forth a rod out of the stem of Jesse, and a Branch out of his roots shall bear fruit." The

stem of Jesse is David, but reduced to the stump of the felled tree, out of which is to spring a Rod, a Branch that shall be fruitful. Such is His human origin in the after time. "And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of the knowledge and fear of the Lord." Here is figured to us His prophetic office. This is an adumbration of the Spirit in His sevenfold faculty. After the Spirit of the Lord come three pairs: first, the intellectual, *wisdom and understanding*; second, the potential, *counsel and might*, power under the direction of purpose; and third, the moral, *the knowledge and fear of the Lord*, reverence arising from knowledge of the Supreme. In the next three verses is described His reign as the Prince of Peace. This in the next four verses merges into the blessed effect of His priestly function. This is peace, represented in the preternatural figure of the wild animals dwelling in amity with the tame, closing with the beautiful announcement, "They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then follows an announcement of the extension of the great salvation to the Gentiles. It is to be remembered, indeed, that this is the burden of the Old Testament revelation. This carries us a long way forward in the progress of the gospel, and reaches beyond the very days in which we live. The prophet closes this sublime prospect with a beautiful anthem celebrating the redemption and regeneration of the Church.

XXII.—THE PRECIOUS CORNER-STONE.

ISAIAH XXVIII. 16.

Passing over the second section of this part of Isaiah, we find in the third section (xxiv.-xxxv.) many allusions to the Messiah, from which we select the following (xxviii. 16): "Therefore, thus saith the Lord God, Behold, I lay in Zion, for a foundation, a Stone, a tried Stone, a precious Corner-stone, a sure foundation: he that believeth shall not make haste." This recalls to our minds Psalm cxviii. 22: "The Stone which the builders repulsed is become the Head of the

corner." And this carries us back to Genesis xlix. 24, "Thence is the Shepherd the Stone of Israel." And in 1 Peter ii. 4-8 we have the application of this symbol to the Messiah. This is the architectural figure in which the temple is the Church, the stones the several members, the foundation-stones the apostles and prophets; and the foundation rock, the binding corner-stone, and the crowning top-stone, symbolise the Messiah in various aspects.

Chapter xxxii. presents some fine outlines of the reign of the Prince of Peace: "Behold, a King shall reign in righteousness, and princes shall rule in judgment." The desolation of the land and the people shall continue "until the Spirit be poured upon us from on high" (v. 15), when the wilderness shall become a fruitful field. This refers to His prophetic function.

Chapter xxxv. also contains a beautiful picture of Messianic times: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (v. 1). And so throughout the whole chapter, which ends with the following verse: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting gladness upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." This closes the third section of the first part; and the fourth is historical.

XXIII.—THE PROPHET, PRIEST, AND KING.

ISAIAH XL.—LXVI.

The second part of Isaiah (xl.-lxvi.) is a prophetic anticipation of the course of the Church of God, sometimes touching on the intervening events, but always finding its full realization in the consummation of the age. On this part, therefore, we must be content with a few remarks. Each of its three sections contains nine addresses, corresponding generally with the chapters. In the first section there is a contrast between Jehovah and the idols, and between the true Israel and the heathen. In the second, the contrast is

between the present suffering and the future glory of the Messiah. In the third, the contrast is between the faithful, the mourning, the persecuted on the one hand, and the hypocrites, the depraved, the rebellious on the other. Hence the first section celebrates the deliverance from bondage, whether of a foreign power or the dominion of sin; the second, the way of the servant of the Lord through suffering unto victory; the third, the faith and repentance of those who have part in the great salvation. It is the remark of Hahn, that the three topics are included in chap. xl. 2: "Her warfare is ended, her iniquity is pardoned; for she hath received of the Lord's hand double for all sins."

The first nine addresses refer chiefly to the Spirit of Christ under the following heads:—xl. Comfort for all people, not in idols, but in the Lord God of might and grace. xli. Strength and salvation for all, not in the idols in which the Gentiles trust, but in the Lord, the Redeemer, the Holy One of Israel. xlii. The Servant of the Lord, meek, and having salvation. xliii. The Lord the Creator, Former and Saviour of the Church, beside whom there is no Saviour. xliv. The first and the last, the eternal God, not the idols of men's hands, is the only God and Redeemer. xlv. Cyrus appointed of the Lord, who is the just God and the Saviour, to grant permission to the exiles to return and rebuild the temple and the city. xlv. The fall of the gods of Babel, who are no gods, before the only true God. xlvii. The fall of Babel itself. xlviii. Deliverance of the people of God from Babylon.

The second nine addresses refer more particularly to the Messiah, and His work of atonement. They have the following topics:—xlix. The Servant of the Lord a Light not only to Israel but to the nations. l. Notwithstanding the apostasy of many in Israel, the Servant of the Lord amidst persecution preaches the gospel. li. The entrance of salvation and the turning away of the cup of wrath. lii. 1-12. Zion summoned to liberty and salvation. lii. 13 to liii. **THE SERVANT OF THE LORD (1) DEALING PRUDENTLY, (2) DISREGARDED OF MEN, (3) BEARING THE INIQUITY OF HIS PEOPLE, (4) CONDEMNED, EXECUTED AND BURIED, AND (5) REAPING THE REWARD OF HIS SUFFERING UNTO DEATH.** This celebrated

prediction concerning the Servant of the Lord is the centre of the middle nine addresses of the prophet, which refer especially to the Messiah and His saving work. liv. Zion restored to peace and prosperity. lv. The free and universal invitation to come unto the Lord and be saved. lvi. 1-8. The keeping of the Sabbath. lvi. 9 to lvii. Neglect of duty on the part of the leaders and the people.

The third series of addresses relates to the Lord as King over those who are heirs of salvation. lviii. Formal worship contrasted with the worship of the heart. lix. Iniquity, the wall of separation between God and His professing people, broken down by repentance. lx. The glory of the New Jerusalem. lxi. The Messiah the Prophet, preaching the Gospel to the desolate Church. lxii. The restoration and growth of the forsaken Church. lxiii. Judgment upon all the enemies of God and His people. lxiv. Supplication of the Church in her desolation. lxv. The answer of the Lord to the supplication of the Church. lxvi. The enlargement of the Church notwithstanding the exclusion of scorners.

JEREMIAH.

The prophet Jeremiah entered on his office in the thirteenth year of King Josiah, 628 B.C. He was, therefore, thirty-eight years in office at the destruction of the temple by Nebuchadnezzar, 586 B.C. The Lord defined the part he was to perform in the following terms (Jer. i. 10): "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." This, of course, means to prophesy of these things; and, accordingly, Jeremiah prophesied of the downfall of the kingdom of Judah, and also of the return from the Exile after a period of 70 years. (Jer. xxiv. 11, 12; xxix. 10.) These years may be reckoned from the taking of Jerusalem in the reign of Jehoiakim, 606 B.C., to the return, in the first year of Cyrus, 536 B.C.; or from the burning of the temple, 586 B.C., to the rebuilding of the same, which was begun in 520, and finished in 516 B.C. The business of this prophet was chiefly to rebuke and ex-

hort; and he does not find occasion to refer often to the Messiah. Nevertheless, there are two remarkable passages of a Messianic character in his writings.

XXIV.—THE LORD OUR RIGHTEOUSNESS. JEREMIAH
XXIII. 5, 6.

In Jer. xxiii. 5, 6, it is thus written: "Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice upon the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, The Lord our Righteousness." Here the Branch, of whom Isaiah speaks, Isa. iv. 2, xi. 1, is promised, and described as a righteous and prosperous King, in whose days Judah shall be saved. Then a new name is assigned to Him, *The Lord our Righteousness*. We are familiar with the application of the name Jehovah to Him. Here, however, He is called, *Our Righteousness*, which is quite in harmony with Isa. xlii. 21: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." Isaiah also, in the 53d chapter, predicts the propitiation for sin in the plainest terms. Expiation is expressed in the following words: "The Lord laid on Him the iniquity of us all." "For the transgression of My people was He stricken." "Thou shalt make His soul an offering for sin." Propitiation is indicated in these and the like sayings: 9 "He had done no violence, neither was any deceit in His mouth." 10 "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." 11 "By knowing Him shall My righteous Servant justify many." This lays the foundation for the epithet, *Our Righteousness*. His righteousness is the ground of our acquittal and acceptance. This is the utmost point to which we are carried with regard to the character and work of the Messiah in the series of prophets preceding the captivity of Judah.

There is a parallel passage in Jeremiah, however, which is very remarkable. "In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David;

and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the Name wherewith she shall be called, The Lord our Righteousness" (Jer. xxxiii. 15, 16). This is the same prediction as the former, with two differences. Jerusalem is here substituted for Israel; and the name is ascribed, not to the Branch of Righteousness, but to Jerusalem. This has its explanation in the 45th Psalm, where the Church is represented as the bride of the Messiah. Now the bride takes the name of the Bridegroom; and hence she is called the Lord our Righteousness, because this is His wedding name.

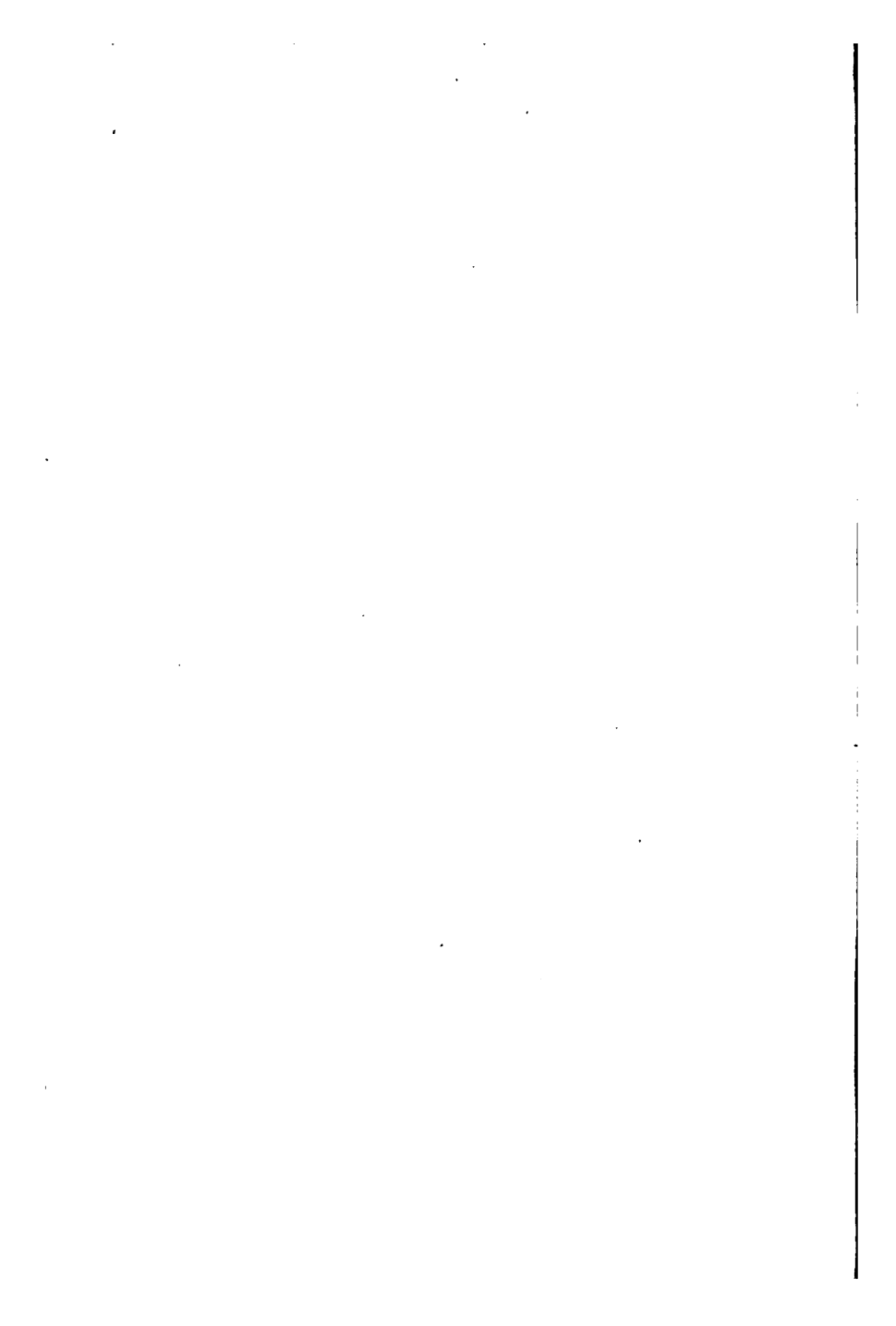
We close this examination with a single remark. The review of the predictions concerning the Messiah, in the order of Scripture, opens up to us an ever-growing mass of information concerning His nature and work, and enables us to perceive a great deal more than we venture to acknowledge, when we take up single passages, without regard to their connection with those which go before. Hence, it is necessary to examine consecutively all the predictions that have gone before, if we wish to fit ourselves for the proper study and understanding of any given prophecy. The knowledge of all the preceding predictions is the meet preparative for the study of Isaiah.

In the prophets before the exile of Judah we have noticed seven leading predictions, among which the last twenty-seven chapters of Isaiah are counted as one. Thus, twenty-four great predictions of the person and work of the Messiah present themselves to us in the Old Testament, before the Captivity, around which are clustered many other less direct hints and allusions.

PART II.

The Second Volume of Prophecy.

THE BOOK OF DANIEL.



INTRODUCTION.

DANIEL is the fourth of the greater prophets. **ISAIAH** began to prophesy about 758 B.C., being the last year of King Uzziah (810-758), and **JEREMIAH** about 628 B.C., in the thirteenth year of King Josiah (640-609). **DANIEL** was carried captive about 606 B.C., in the third year of King Jehoiakim, when Jerusalem was taken the first time by Nebuchadnezzar (Dan. i. 1). He was selected with a number of others from the royal and princely families of Judah, to be trained for service in the imperial court. About a year thereafter, Nabopolassar died, and his son, Nebuchadnezzar, came to the throne about 604 B.C. In the second year of his reign (Dan. ii. 1), about 603 B.C., Daniel was enabled, by the grace of God, to tell and to interpret the dream of the King, which all the sages of Babylon failed to discover. This remarkable event raised him to the highest rank for wisdom and favour with God, among not only the heathen nations, but his own countrymen in all parts of the Babylonian Empire where they remained in exile. It was all the more extraordinary, because he was probably not more than sixteen years of age at the time when it occurred. The fame of it would, in the course of the year, spread over all the regions in which the captive Jews were placed.

This serves to explain certain expressions that occur in the prophecy of **EZEKIEL**. "Though these three men, Noah,

Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ezek. xiv. 14). Ezekiel began to prophesy about 593 B.C., in the fifth year of King Jehoiachin's captivity (Ezek. i. 2). In the following year, 592 B.C., he made use of the words now quoted. This was, accordingly, eleven years after Daniel had revealed and interpreted Nebuchadnezzar's first dream. It is to be observed that, in this sentence, the prophet emphasises the righteousness of Daniel. This was the quality that was available for deliverance, as we learn from the intercession of Abraham (Gen. xviii.), in which it is intimated that the presence of ten righteous men would have saved Sodom from impending destruction. In this respect Noah and Job were pre-eminently distinguished, as we find from Gen. vi. 8, 9 and Job i. Daniel, also, was most devoted to the observance of the law of God, as we are told in the first chapter of his book. Again, in Ezek. xxviii. 3, Tyre is thus apostrophised: "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." This was uttered in the eleventh year of Jehoiachin's captivity, and therefore seventeen years after the dream was disclosed and interpreted by which the heaven-sent wisdom of Daniel was signalized.

As Daniel appears on the page of sacred history in the year 606 B.C., it is not strange that he should be placed by some before Ezekiel, who comes into view only in the year 593 B.C. On the other hand, though Daniel is empowered in the second year of Nebuchadnezzar to interpret dreams, he does not come out as a seer or prophet till the first year of Belshazzar; which, at the earliest, was 555 B.C., long after Ezekiel had ceased to deliver any prophecy that has been handed down to us in a written form. On this ground, therefore, his book may be placed, chronologically, after

that of Ezekiel. Accordingly, in the version called the *Septuagint*, which was made in the reign of Ptolemy II. Philadelphus, 285-247 B.C., we find the arrangement of the sacred books, which has been adopted in the Latin Vulgate, and in the English Version. First stand the five books of Moses; second, the eight historical books, down to Job; third, the four moral or didactic books; and fourth, the five prophetical books, among which Daniel is ranged after Ezekiel; and the twelve minor prophets are counted one book. This seems to be the oldest arrangement of the sacred books that has come down to us. It appears on the page of history long before the order exhibited in the present Hebrew Text. If we assign the historical books to the prophets, as is usual, we have the threefold division which can be traced in the Son of Sirach, the New Testament, Philo Judæus, and Josephus.

The Son of Sirach, writing about 230 (some say 130) B.C., speaks of the Law, the Prophets, and the other books, of our fathers.¹ His grandfather, in the book translated by him, refers to the νόμος ζωῆς, the προφητεῖαι and the μέλη μουσικῶν καὶ ἐπη ἐν γραφῇ. The third class is simply the third out of the four divisions in the Septuagint, including Psalms, Proverbs, Ecclesiastes, and Song of Songs. In Luke xxiv. 44, our Lord Himself enumerates the Scriptures of the Old Testament under the heads of the Νόμος Μωσέως, καὶ προφῆται καὶ ψαλμοὶ. Here the Psalms head the third division, and they contain the principal predictions concerning the Messiah, in the four books already mentioned. Philo Judæus, who lived 20 B.C.-A.D. 50, says of the Essenes, that they receive the Law, the oracles uttered by the prophets, and hymns and other books. This is quite in harmony with the previous division. It agrees also with

¹ Prologue to *Ecclesiasticus*.

the statement of Josephus already given. All these authorities combine to prove that Daniel was reckoned among the prophets from 280 B.C. to A.D. 100.

The Masoretic or Talmudic arrangement of the sacred books, which appears in our Hebrew Bibles, comes to view at a later period. The Mishna is said to have been put in writing about A.D. 180; the Jerusalem Gemara, about 380; the Babylonian, about 450; the Masorah was extant in the sixth century, but was receiving additions till the tenth. The arrangement which is exhibited in these works, places Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, in the second class; and the other books, including Daniel, in the third. Hence it appears that Daniel was classed among the prophets until A.D. 100, and from the time of the Mishnic doctors among the historical books belonging to the time after the Exile. Each arrangement has something in the book to warrant it; but the former seems the more reasonable. Neither casts any discredit on the book, as sacred history as well as prophecy is owing to the Spirit of God speaking in the prophets, who were inspired to announce His will.

The Book of Daniel is naturally divided into two parts—a historical and a prophetical, each consisting of six chapters. The first chapter is introductory; it mentions the capture of Jerusalem, in the third year of Jehoiakim, by Nebuchadnezzar, 606 B.C.; the selection of certain captives of noble or royal descent to be trained in the writing and tongue of the Chaldeans, for employment in the court, among whom were Daniel and his three friends; the resolve of Daniel to keep himself from defilement by the fare provided for him by the king, and the success which attended his fidelity to the principles of his religion. In the close of the chapter it is stated that he continued to

survive until the first year of Cyrus, that is, from the first year of the Captivity to the first year of the return from Exile.

Here it is well to give a table of the succession of sovereigns in the Babylonian Empire.

Nabopolassar	(21) .	625 B.C.
Nebuchadnezzar	(43) .	604 „
Evil-merodach	(2) .	561 „
Neriglissar, with Laborosoarchad	(3) .	559 „
Nabonadius, with Belshazzar .	(17) .	555 „
Darius the Mede		538 „

————— 87 years.

Nabopolassar, in conjunction with Cyaxares of Media, took Nineveh in 625 B.C., and became sovereign of independent Babylon, while Media was a contemporary and more extensive monarchy, including Assyria in its wide range. Nebuchadnezzar, his son, as his general, took Jerusalem in 606. Evil-merodach, his short-lived successor, was his son. Neriglissar, who put Evil-merodach to death and seized the throne, was his son-in-law. Belshazzar is also called his son. (Dan. v. 22.) He is not mentioned by the Greek historians who have treated of this period; but his name has been found in an inscription deciphered by Sir Henry Rawlinson, in which he is called the son of Nabonadius. We may either suppose, with Rawlinson, that Nabonadius married a daughter of Nebuchadnezzar, and so Belshazzar was the grandson of that monarch by his daughter, or that Belshazzar was the son of Nebuchadnezzar's son (Jer. xxvii. 7); and, having married the daughter of Nabonadius, was thus his son-in-law. Babylon was taken in 538 B.C. by Cyrus. Darius, the son of Ahasuerus, then came to the throne, and reigned two years. This Darius is supposed by some to be Astyages, King of Media, son of the Cyaxares

who took part in the conquest of Nineveh, and grandfather of Cyrus the Great. It is probable, however, that he was the son of Cyaxares, the son of Astyages, and uncle of Cyrus, who is mentioned by Xenophon.

The name Cyaxares corresponds to the Ahasuerus of the English version, the Achashverosh of the Hebrew. In this case, Darius was first cousin to Cyrus. As Cyrus was about sixty years of age at the taking of Babylon, it is manifest that his cousin might naturally be sixty-two; whereas his grandfather Astyages, if alive, would have been upwards of a hundred years old at the same time. This hypothesis helps, at least, to reconcile both Herodotus and Xenophon with Scripture better than any other. Astyages died in 559 B.C., and may have been born in 639. If his son Cyaxares was born in 619, and his daughter Mandane in 617, Darius may have been born in 600, as Cyrus was born in 599; whence the former would be sixty-two years old, and the latter sixty-one, in 538 B.C.

The second chapter of Daniel reports the celebrated dream of Nebuchadnezzar, and its interpretation by Daniel. The third contains the account of the image erected by Nebuchadnezzar, which the three friends of Daniel refused to worship; whereupon they were cast into the burning fiery furnace, and preserved by miracle. There is an old tradition (Dan. iii. 1, in the Septuagint), that this piece of vaunting took place in his eighteenth year, after a period of conquest, including the sack of Jerusalem, and the burning of the temple, 586 B.C. It is evident that this miraculous event was well fitted to check any oppression that he may have designed for the captive Jews. The fourth chapter is occupied with the second dream of Nebuchadnezzar, and its remarkable fulfilment. This took place at a still later period of his reign, after he had, in a time of peace, adorned Babylon with splendid edifices. The disease with which he

was afflicted, was one of those in which the patient simulates the habits of some animal, as Lykanthropy, Kynanthropy, etc. It continued seven times, whether years or months it is hard to say.

After a considerable interval, the fifth chapter records a scene that happened in the last night of the last king of the Babylonian empire. On this occasion, the queen-mother appears, and brings Daniel again on the stage at the last hour of the monarchy. This queen was either the mother or grandmother of Belshazzar. On this night the monarch was slain, Babylon taken, and Darius the Mede advanced to the throne. The sixth chapter recounts the decree that no man should worship any one but Darius during thirty days; in consequence of which Daniel, having disregarded the decree, and prayed to God as usual three times a day, was cast into the den of lions and delivered by the intervention of the God of mercy. This combined with other things to prepare for his great influence and prosperity in the reign of Cyrus.

The second part of the book consists of four visions, two of which occurred in the first and third years of Belshazzar, chaps. vii. and viii., one in the short reign of Darius the Mede, chap. ix., and the fourth in the third year of Cyrus, chaps. x.-xii. They all, therefore, fall after the reigns of Nebuchadnezzar and his immediate successors in the period from 555 to 534 B.C.

This remarkable book was composed by Daniel, most probably, in the third year of Cyrus, in Shushan or Babylon, as the following facts will show:—

1. First of all, Ezekiel expressly mentions Daniel, associated him with Noah and Job, as distinguished for righteousness, and compares Tyre with him in point of wisdom. (Ezek. xiv. 14, xxv. 3.) These notices occur

eleven and seventeen years after his interpretation of Nebuchadnezzar's first dream, and they celebrate the very qualities for which he is conspicuous in the first and second chapters of his book. They cannot refer to any other than the Daniel of the Exile, and prove his existence in that period.

2. The author of the book calls himself Daniel: "I Daniel was grieved in my spirit" (vii. 15). "As for me Daniel, my cogitations much troubled me" (vii. 28). "A vision appeared unto me, even unto me Daniel" (viii. 1). "When I, even I Daniel, had seen the vision" (viii. 15). He is ordered to "Shut up the words, and seal the book" (xii. 4). These, and like passages, determine the author, and at the same time, the time and place of writing.

3. The Septuagint version contains the Book of Daniel. As it stands at present, transcribers of the time of the Maccabees may have tampered with the version; and apocryphal additions are found in the Greek which have nothing corresponding with them in the Hebrew, namely:—The History of Susanna, the Song of the Three Holy Children, and the Destruction of Bel and the Dragon. But the proper version shows the existence of the original before the time of Ptolemy Philadelphus (285 B.C.)

4. The first Book of Maccabees, which is a historical work in full credit, mentions expressly by name Daniel and his three friends, and certain events that befell them which are recorded in the Book of Daniel. (1 Mac. ii. 59, 60.) This implies the existence of the book a considerable time before 166 B.C.

5. Daniel is cited as a prophet in the New Testament: "When therefore ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." This is in Matt. xxiv. 15, and repeated in Mark xiii. 14.

It implies the historical veracity of the book, and therefore determines its time and place as indicated in its own statements.

6. Josephus gives the substance of the Book of Daniel in Ant. x. 10 and 11, and states that Daniel was the author of it, and that he wrote many years before Antiochus Epiphanes and the Romans, of whom among other matters he prophesied. The many years in this statement extend from the third of Cyrus to the persecution of Antiochus (534-167 B.C.), since Daniel is regarded as the author of the book.

7. The Talmud, in Baba Bathra, states that the men of the great synagogue, over whom Ezra presided, and of whom Simon the Just, high priest 300-291 B.C., was the last survivor, wrote, that is, added to the Canon of Sacred Scripture, Ezekiel, the twelve minor Prophets, Daniel, and Esther. This is, at all events, in harmony with the testimony of Josephus.

8. The language and idiom of the book are suited to the times of the Exile. The book is composed partly in Hebrew and partly in Aramaic, the latter extending from ii. 4 to vii. This suits the time when Hebrew was giving way to Aramaic as the language spoken by the Jews. The form of Aramaic is separated five or six centuries from that of the Targums. Certain peculiar words point to a Persian supremacy.

The theory of Porphyry, a neo-platonic philosopher, born about A.D. 233, that the Book of Daniel was composed by a contemporary of Antiochus Epiphanes, is refuted by all the above facts, including the style, which does not belong to the time of Epiphanes. The argument that the writer descends no further in prophecy than this period is no proof to a believer in prophetic inspiration, and is moreover

entirely refuted by a fair interpretation of the prophetic parts of the work; as the dream of Nebuchadnezzar represents the Babylonian, Persian, Grecian, and Roman monarchies, and indicates the fall of the last, which Josephus did not venture to explain. (Ant. x. 10, 4.) It farther descends to the fifth monarchy, the Kingdom that shall never end, which was at length to overthrow the last world monarchy. The first vision of Daniel reaches to the same transcendent era; the second pursues another line of illustration to the same issue; the third advances beyond the time of Epiphanes to the first advent of the Messiah; and the fourth, starting from the era of the Persian monarchs, points to the conquest of Alexander the Great, traces the vicissitudes of the rival kingdoms of Syria and Egypt, gives a striking picture of Antiochus Epiphanes, proceeds beyond him to the times of the Romans, the Saracens and the Turks, and closes the vista with the grand spiritual resurrection, which is to usher in the Millennium of the reign of the saints of God. At this point the nation of Israel ceases to be distinct from the Christian Church, and this event limits the prophetic range of Daniel's vision.

To indicate the connection between the second and first volume, it is necessary to note in passing the Book of Ezekiel. This book contains very few direct references to the Messiah. It comprises twenty-four chapters, treating of the state and prospects of the people of Israel, eight chapters on the surrounding nations, seven chapters on the preparation for the restitution of Israel, a description of which is given in the remaining nine chapters. In the first twenty-four chapters occurs the passage (xvii. 22-24), which speaks of a tender shoot from the highest branch of the high cedar, from the top of his young twigs, which the Lord will plant in the mountain of the height of Israel, and it shall bring

forth boughs and bear fruit and be a goodly cedar, under which shall dwell all fowl of every wing. This is manifestly a symbol of the Messiah, who is to spring from the high cedar of the house of David, expressed, however, in very general terms.

Passing over the eight chapters treating of surrounding nations, we come to the seven chapters of preparation, which are very remarkable. They contain a chapter on the responsibility of the watchman of Zion, another on the unfaithfulness of the shepherds of Israel, another on the doom of Edom, another on the return of fertility to the mountains of Israel, another on the temporal resurrection of Israel, and two more on the overthrow of Gog and Magog. In the chapter on the shepherds, we find these remarkable promises (xxxiv. 23-29): "And I will set one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd. And I the Lord will be their God, and My servant David a prince among them. . . . And I will raise up for them a plant of renown." All these are simply renewals of old promises. They are repeated in the chapter on the resurrection of Israel. (xxxvii. 24-28.)

The remaining nine chapters contain an altogether unique description of the temporal restitution of all things, under the figures of the land, the city and the temple, inhabited once more by the people of God, touching incidentally on the Prince (xliv. 3, xlv. 7, 17, 22, xlv. 2-18, xlviii. 21, 22), who is the representative of the Messiah. The whole book would admit and require a special treatment for itself, as it affords, not a direct prediction of the Messiah, but an ample source of illustration for the books of Daniel and Revelation.

I.—EARLY HISTORY OF DANIEL. CHAPTER I.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 2 And the LORD gave into his hand Jehoiakim king of Judah, and part of the vessels of the house of God; and he brought them into the land of Shinar to the house of his god; and the vessels he brought into the treasure-house of his god.

3 And the king said to Ashpenaz, master of his eunuchs, that he should bring certain of the sons of Israel, and of the royal seed, and of the princes; 4 youths in whom was no blemish, but well-favoured, and skilful in all wisdom, having knowledge and understanding science, in whom was ability to stand in the king's palace, and whom they might teach the writing and the tongue of the Chaldees. 5 And the king appointed them a daily rate of the king's fare, and of the wine of his drinking, to nourish them three years, that at the end thereof they might stand before the king. 6 And among them were, of the sons of Judah, Daniel, Hananiah, Mishael and Azariah: 7 unto whom the prince of the eunuchs gave names; and Daniel he named Belteshazzar, Hananiah Shadrach, Mishael Meshach, and Azariah Abed-nego.

8 And Daniel set his heart on it that he would not defile himself with the king's fare, and with the wine of his drink-

ing, and he besought the prince of the eunuchs that he might not defile himself. 9 And God gave Daniel favour and kindness with the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces sadder than the youths who are of your age, and ye should thus endanger my head with the king? 11 Then said Daniel to the steward, whom the prince of the eunuchs appointed over Daniel, Hananiah, Mishael and Azariah, 12 Prove now thy servants ten days, and let them give us pulse to eat, and water to drink. 13 And let our faces be seen before thee and the faces of the youths that eat the king's fare; and as thou seest do with thy servants. 14 And he hearkened to them in this matter, and proved them ten days. 15 And at the end of ten days their faces appeared fairer and fatter in flesh than all the youths who ate the king's fare. 16 And the steward took away their fare, and the wine of their drink, and gave them pulse.

17 And to these four youths God gave knowledge and skill in all writing and wisdom; and Daniel understood all visions and dreams. 18 And at the end of the days when the king said to bring them, then the prince of the eunuchs brought them before Nebuchadnezzar. 19 And the king spake with them, and among them all was found none like Daniel, Hananiah, Mishael and Azariah; and they stood before the king. 20 And in all matters of intelligent wisdom, which the king sought of them, he found them ten times better than all the scribes and magicians that were in all his kingdom. 21 And Daniel continued unto the first year of Cyrus the king.

This chapter is introductory to the activity of Daniel in the courts of kings. It consists of four paragraphs narrating

the taking of Jerusalem, the selection of noble youths to attend at court, the endeavour of Daniel and his three friends to keep themselves from ceremonial defilement, and the superiority of these young men in knowledge and wisdom.

THE SIEGE.—Vs. 1, 2. *In the third year.* His coming to lay siege to Jerusalem was in this year. The city was taken in the fourth year of Jehoiakim, 606 B.C. Nebuchadnezzar succeeded to the throne in 604 B.C. V. 2. *Part of the vessels.* These were profaned by Belshazzar (v. 3), and afterwards restored by Cyrus (Ezra i. 7). *Of God,* in the original, *of the God,* to distinguish him from false gods. *Shinar,* the ancient name of Babylonia, alluvial land shaken out from the rivers. *His god,* Bel-merodach.

THE SELECTION OF DANIEL AND HIS FRIENDS.—Vs. 3-7. *Eunuchs* were often employed as officers for the execution of the king's commands or judicial sentences. *The royal seed.* This fulfils the prophecy to Hezekiah (2 Kings xx. 17, 18). V. 4. *Youths,* from twelve to fourteen years of age. *Chaldees.* This order of men had a literature which treated largely of astrology and magic. The tongue of the Chaldees seems to have been the Eastern Aramaic in an ancient form. V. 5. *King's fare.* The original of "fare" is supposed to be an Arian word, and to mean "food of the father." Rations from the royal kitchen were customary at many periods of history. *Three years,* a period of higher training still in use. V. 6. *Of the sons of Judah.* Daniel may have been of the line of David. V. 7. *Daniel* means God the judge. *Belshazzar,* prince of Bel, or Beltis, the female of Bel. *Hananiah,* grace of the Lord. *Shadrach,* striving. *Mishael,* who is what God is. *Meshach,* drawing or yielding. *Azariah,* help of the Lord. *Abednego,* servant of Nego or Nebo, the planet Mercury. The change of name implies servitude or property.

PURE AND SIMPLE FARE OF DANIEL.—Vs. 8-16. *The king's fare* was probably connected with idolatry, or some breach of Jewish law. (Ezek. iv. 13; Hos. ix. 3.) V. 10. *Sadder,* meagre in comparison with the others. *Your age,* or standing in education. V. 11. *The steward,* the purveyor for the court followers. V. 12. *Pulse.* The word probably means herbs in general. Dates, gourds, melons, cucumbers, and

the like, with goat's milk, was the ordinary fare of the peasantry. V. 15. *Appeared fairer*. Simple fare is favourable to health.

SUPERIOR PROGRESS IN KNOWLEDGE.—Vs. 17-21. *Skill*—experimental and practical knowledge. *Writing*—Chaldee literature. *Wisdom*—the faculty of apprehending the nature and use of things. *All visions and dreams*. This anticipates what is to come out in the course of the history. V. 20. *Intelligent wisdom*—the wisdom of understanding, that is capable of applying the knowledge acquired to the removal of hindrances and the increase of enjoyments. *Scribes*. Those who transcribe, peruse and apply books to the purposes of life. As books were mostly connected with religion, they formed an important guild. *Magicians*, who applied the secrets contained in books to the performance of feats that could not be explained by the people. Some of these feats they pretended to perform by preternatural means. V. 21. *The first year of Cyrus* is mentioned because it was the year of release from the captivity. Daniel, however, did not return, as we find him in the court of Cyrus in his third year. (x. 1.) If Daniel was thirteen years of age when carried captive in 606 B.C., he would be eighty-three in the first of Cyrus, 536. He was connected with the royal court during the whole of this period; but he may have been at intervals free from actual attendance at court, or absent on public service. His position was one of singular difficulty, and at the same time of signal advantage for the people to whom he belonged. He was all along the faithful servant of the true God.

II.—NEBUCHADNEZZAR'S GREAT DREAM. CHAP. II.

This chapter records the inability of the mages to tell and interpret the dream of the king, who condemns the whole order in consequence to death; the revelation of the dream to Daniel in a vision from God; the interview of Daniel with the king; the dream; the interpretation; and the effect on the king.

And in the second year of the reign of Nebuchadnezzar,

Nebuchadnezzar dreamed dreams, and his spirit was troubled, and his sleep went from him. 2 And the king commanded to call the scribes and magicians, and sorcerers and Chaldees, to show to the king his dreams; and they came and stood before the king. 3 And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream. 4 Then spake the Chaldees to the king in Aramaic, O king, live for ever: tell thy servants the dream, and we will show the interpretation. 5 The king answered and said to the Chaldees, The thing is gone from me: if ye do not make known unto me the dream and its interpretation, ye shall be cut in pieces, and your houses shall be made a dunghill. 6 But if ye show the dream and its interpretation, ye shall receive of me gifts, and reward, and great honour: therefore, show me the dream and its interpretation. 7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation. 8 The king answered and said, I know of a certainty that ye would gain the time, because ye see that the thing is gone from me. 9 For if ye do not make known to me the dream, there is one decree for you; because ye have agreed to say a false and corrupt thing before me till the time may change: therefore tell me the dream, and I shall know that ye can show me its interpretation. 10 The Chaldees answered before the king and said, There is not a man on earth that can show the king's matter; because no great and mighty king has asked such a thing as this of any scribe, magician, or Chaldee. 11 And the thing that the king asketh is rare; and there is no other that can show it before the king, except the gods whose dwelling is not with flesh. 12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. 13 And the decree went

forth and the wise men were about to be slain, and they sought Daniel and his friends to be slain.

1. THE INABILITY OF THE WISE MEN TO TELL THE DREAM.—
 Vs. 1-13. *The second year* of his reign was 603 B.C. This was therefore at the end of three years of special training. *Dreams*. The plural is used to indicate the variety of scene which appeared in the dream. V. 2. *Sorcerers*. This third class of magi seem to have made use of drugs and charms to produce marvellous effects. *Chaldees*. These were astrologers. To the eastern eye the heavenly bodies appear in all their lustre; and to the eastern mind they seem to exercise a mysterious influence over the affairs of men. It is not needful to endeavour to define the four orders of wise men farther, as we do not know how many orders there were, or how far they were distinguished (vii. 11). The Chaldees as a nation appear to have followed astrology. V. 4. *Aramaic*. The eastern form of this dialect seems to have been, as far as we yet know, the native speech of the Chaldees. From this verse to the end of the seventh chapter the original is in the Aramaic dialect. V. 5. *The thing*. This is the dream. The original is literally "word," and many argue that it means the decree for the destruction of the wise men. But even the threat of this was not yet uttered; the word is afterward used for the thing or matter of the king (v. 10), and the next clause plainly means that the king had forgotten the matter of the dream. *Cut in pieces*. This barbarous mode of punishment was not unusual in ancient times (iii. 29, Ezek. xvi. 40, Herod. vii. 39). *A dunghill*, a heap of ruins which, so far as it consisted of vegetable matter, was fit for manure. V. 6. *Reward*. The original is from the root *bazaz*, to spoil, divide. V. 8. *Gain time*, to secure the delay of the king's edict till some mode of escape might turn up. They hoped that he would delay until he was able to recall the dream. V. 9. *One decree*, no second reversing the first. V. 10. *Not a man on earth*. This was a case confessedly beyond their magic powers. V. 11. *Rare*, difficult, impossible for man, only possible for God. V. 13. *Sought Daniel*. Only a deputation of the mages had appeared before the king. These

were the grandees of the order. Daniel and his friends were not among them. But the king's order applied to the whole body, and was fitted to bring out the capable man, if such there were.

14 Then Daniel turned with counsel and prudence to Arioch, captain of the king's guards, who went forth to slay the wise men of Babylon: 15 He answered, and said to Arioch, the king's officer, Why is the decree hastened from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desired of the king that he would give him time, and he would show the king the interpretation. 17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael and Azariah, his friends; 18 and that they should desire mercies of the God of heaven concerning this secret, lest they should destroy Daniel and his friends with the rest of the wise men of Babylon. 19 Then was the secret revealed to Daniel in a vision of the night: then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are His. 21 And He changeth the seasons and the times, removeth kings and setteth up kings; giveth wisdom to the wise and knowledge to them that know understanding. 22 He revealeth the deep and hidden things; He knoweth what is in darkness, and the light dwelleth with Him. 23 I thank and praise Thee the God of my fathers, who hast given me wisdom and might, and hast now made known to me what we desired of Thee; for Thou hast made known to us the king's matter.

2. GOD REVEALS THE DREAM TO DANIEL.—Vs. 14-23. *Arioch*, lion-like, occurs in Gen. xiv. 1, and in the Behistun inscription (Arak). *Guards*, executioners or slayers. Death by the scimitar was a common punishment. V. 15. *Hastened*.

The despotic order was the only means taken to apprise the whole order of the king's demand. V. 16. *Went in*, making use of the usual formalities. *Show the king*. In making this promise Daniel relied on the mercy of God to grant him, in answer to his supplication, the knowledge of this secret. V. 18. *They should desire*. He has recourse to united prayer. V. 20. *Wisdom*, to know all secrets. *Might*, to overrule the movements of great monarchies. V. 21. The sentences in this thanksgiving are in the rhythm of Hebrew poetry. The thoughts are manifestly suggested by the wondrous dream, which has been revealed to him.

24 Therefore Daniel went in to Arioch, whom the king appointed to destroy the wise men of Babylon: he came, and thus he said to him, Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation. 25 Then Arioch in all haste brought Daniel before the king, and said thus unto him, I have found a man of the exiles of Judah that will make known to the king the interpretation. 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known to me the dream which I have seen, and its interpretation? 27 Daniel answered before the king and said, The secret, which the king asketh, the wise men, the magicians, the scribes, the diviners are not able to show to the king. 28 But there is a God in heaven, that revealeth secrets, and he hath made known to Nebuchadnezzar the king what shall be in the after days: thy dream and the visions of thy head upon thy bed are these. 29 As for thee, O king, thy thoughts came up on thy bed, what is to be after this; and the Revealer of secrets hath made known to thee what there is to be. 30 And as for me, not by any wisdom that is in me above all living is this secret revealed to me, but in order that they may make known the interpretation to the king, and thou mayest know the thoughts of thy heart.

3. DANIEL'S INTERVIEW WITH THE KING.—Vs. 24-30. *Destroy not the wise men.* Daniel had already desired of the king time. The next day he comes to tell the dream and the interpretation, and deliver the wise men. V. 25. *I have found.* Arioch claims his share of the merit of finding the man. V. 27. *Diviners*, dividers and deciders of events in the future of men. V. 28. *There is a God.* Daniel takes no merit to himself, except that of being an humble servant of the God of heaven. *The after days*, the course of things after Nebuchadnezzar himself is gone. V. 29. *In order that.* It was the design of God that this should be made known to the king.

31 Thou, O king, sawest, and behold a great image: this vast image, whose brightness was surpassing, arose before thee, and its look was terrible. 32 This image's head was of fine gold, its breast and its arms of silver, its bowels and its thighs of brass; 33 its legs of iron, its feet part of iron and part of clay. 34 Thou sawest until a stone was cut out without hands, and it smote the image upon its feet that were of iron and clay, and shattered them. 35 Then were shattered at once the iron, the clay, the brass, the silver and the gold, and became like the chaff of the summer floors; and the wind carried them away, and no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. 36 This is the dream, and its interpretation we shall tell before the king.

4. THE DREAM.—Vs. 31-36. This is a picture in words of the dream, and it is compressed into the fewest possible sentences, *Whose brightness.* Being composed of pure and polished metals, it would shine with a surpassing lustre. Even the earthenware of its feet would have a glossy surface. *Arose.* The element of time enters into the vision, which arises and grows and crumbles as it is contemplated. *Its look.* Its aspect was terrible. It was a unity: it had a human form of vast dimensions; though a form of life, it was in some respect material, being composed not of flesh

and blood, but of metal and earthenware, and having therefore a strange and rigid inflexibility. V. 32. *This image's head.* The various metals had a certain analogy, however distant, to the parts of the body which they constituted. At all events, the head of gold is the capital and palace of the soul, and the legs of iron are the firm supporters of the whole body corporate, while the clay indicates contact with the earth. V. 34. *A stone.* Here we seem to pass from art to nature. The metallic image was a fabricated structure from the hand of man; the stone was a natural substance from the hand of God. *Cut without hands.* This confirms the inference. By a mighty convulsion of nature the stone is rent from the solid rock. The shattered fragments of the image are caught up and swept away by the stormy wind. *Became.* It is manifest that a long period of time and process of things is represented in the dream. *A great mountain.* The growth of a stone into a great mountain is beyond the range of experience and even of nature. We learn from this that the dream must be a symbol of some moral and spiritual revolution. Farther than this we need not go when we have the interpretation added.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee the kingdom, might and strength and glory. 38 And wherever the sons of man dwell, the beasts of the field and the fowls of the heaven hath He given into thy hand, and made thee rule over them all: thou art the head of gold. 39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, that shall rule over all the earth. 40 And the fourth kingdom shall be strong as iron: forasmuch as iron shattereth and crusheth all things, and as iron breaketh all these, so it will shatter and break. 41 And whereas thou sawest the feet and toes, part of potter's clay and part of iron, it shall be a divided kingdom; but there shall be in it of the firmness of the iron, as thou sawest the iron mixed with clay-ware. 42 And as the toes of the feet were part of iron

and part of clay, at the end the kingdom shall be strong, but in part broken. 43 Whereas thou sawest the iron mixed with clay-ware, they shall be mixed with the seed of man, and they shall not cleave one to another, even as iron is not mixed with clay. 44 And in the days of these kings will the God of heaven raise up a kingdom that shall not be destroyed for ever, and its kingdom shall not be left to another people: it shall shatter and sweep away all those kingdoms, and it shall rise for ever. 45 Forasmuch as thou sawest that a stone was cut from the mountain without hands, and shattered the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what is to be after this: and the dream is certain, and its interpretation sure.

The interpretation. Vs. 37-45. It is of immense interest to have not only the dream, but also the interpretation, as it helps us to interpret like figures in other cases. *A king of kings*, having other kings in subjection to him. This was the idea and aim of a world-wide monarchy, from the days of Nimrod onward. *The God of heaven hath given thee.* The prophet of God teaches the incidental lesson that all power is from God. *Might and strength*, power to hold and power to seize. V. 38. *Wherever the sons of man dwell.* This is the ground of the title king of kings. *Made thee rule.* The God of providence is the author of his dominion. *Thou art the head of gold.* The King is here regarded not as an individual, but as the existing one of a line of rulers, an official person, the head of the Babylonian Empire. This is the key to the whole interpretation. As the head and all the members are connected by a common life and organization, so the successive world-monarchies form a whole, having a unity of animating spirit and material continuity. *Of gold.* Babylon has been celebrated for its wealth and grandeur. It is the golden city (Isaiah xiv. 4), a golden cup in the Lord's hand (Jer. li. 7), and it continues to be the symbol of luxury and pride (Rev. xviii.) Its

supremacy lasted, as we have seen, from 625 B.C. to 538. But in the conception of the prophet it may reach back to the days of Nimrod. (Gen. x. 10.)

V. 39. *After thee*, the representative of the Babylonian Empire. *Another kingdom*, a second dynasty. This is the Medo-Persian Empire, commencing with Darius the Mede 538, and Cyrus the Persian 536, and continuing till the death of Darius Codomannus 300, B.C. *Inferior to thee*. The following is the table of this dynasty:—

Darius the Mede	(2)	538 B.C.
Cyrus the Great	(7)	536 "
Cambyses with Smerdis	(8)	529 "
Darius I. Hystaspis	(36)	521 "
Xerxes I.	(20)	485 "
Artaxerxes I. Longimanus	(40)	465 "
Xerxes II. with Sogdianus	(1)	425 "
Darius II. Nothus	(19)	424 "
Artaxerxes II. Mnemon	(46)	405 "
Ochus (21) with Arces (2)	(23)	359 "
Darius III. Codomannus	(6)	336-330.

The dynasty lasted 208 years. Most of these sovereigns were warriors contending for the universal sovereignty rather than fully realising it. Cyrus is said to have fallen in battle. Darius I. was repulsed by the Scythians, and defeated by the Greeks at the battle of Marathon, 490 B.C. Xerxes, who marched to Greece with a host of two millions and a half, fled from it after the defeat of his navy at Salamis, 480 B.C. Artaxerxes Longimanus, on the defeat of his forces by sea and land at the Eurymedon, 466 B.C., was compelled to make peace on terms favourable to the Greeks. And Darius Codomannus was at length completely defeated by Alexander of Macedon. The Medo-Persian Empire was on the whole inferior to the Babylonian at the height of its power, in the long reign of Nebuchadnezzar; though, in the time of his degenerate successors, the former accomplished its overthrow. *Another third kingdom*, or dynasty. This is the Greek Empire, founded by Alexander the Great, who may be said to have reigned as a universal monarch from the death of Darius, 330 B.C., till his own death in 323. Two characteristics are given of this dynasty. It was *of brass*, denoting its inferiority to the silver dynasty of Persia. It

was to rule over all the earth. For the short reign of Alexander this was fulfilled. He made himself master of the East, extending his sway over Egypt, Babylon, Persia, and into the very heart of India, and founding Alexandria, to be for a long time a centre of civilization, philosophy and commerce. This was a broader area than that of any antecedent monarchy. But after his death the empire was reduced by division to be inferior to each of its predecessors. Two of the four parts into which it was broken will come before us in the last of the visions of Daniel. At present, these two dynasties of Persia and Greece are passed over with the briefest possible notice, and the attention of the monarch and of the reader is fixed on the last of the four great empires. This is all the more remarkable, because Antiochus Epiphanes is found in one of the lines into which the third monarchy was sub-divided. The dream extends far beyond the whole line to which this sovereign belonged.

V. 40. *The fourth kingdom*, as Jerome says, clearly belongs to the Romans. By the battle of Pydna, 168 B.C., Macedonia fell, and was made a Roman province, 146 B.C. The last of the sovereigns of Syria, Antiochus XIII., was deposed by Scaurus, the legate of Pompey, and the kingdom was reduced to a Roman province, 65 B.C. By the battle of Actium, 31 B.C., Rome ceased to be a republic, and became an empire, and in 30 B.C. Egypt was made a Roman province. Thus the Grecian Empire piece by piece succumbed to the Roman Empire. *Strong as iron*. This is a fitting description of the Roman power: its aim was, as the poet mildly puts it—

“Parcere subjectis et debellare superbos.”

Its weapon was the sword, and its ambition was to conquer. It rose from a single city to a province, from a province to a country, and from a country to a concentration of all the countries included in Greece, Persia and Babylonia. *It shattered and broke* all opposing powers. V. 41. *A divided kingdom*. After it had become an irresistible power in magnitude and force, it began to show symptoms of disintegration. It divided first of all into the Western and the Eastern Empires under Valentinian and Valens, A.D. 364.

The Western Empire collapsed under Augustulus Romulus, A.D. 476. V. 42. *The toes of the feet.* So early as the third century of the Christian era the Northern Hive began to send its swarms upon the Empire. The Goths, the Franks and the Allemanni began to move on its northern provinces. In the fourth century the wisdom and energy of Constantine, A.D. 306-337, contributed to maintain the integrity of the empire. But about A.D. 374, the appearance of the Huns in Europe gave rise to the great migrations which eventually brought on the dismemberment of the Western Monarchy. In the fifth century the whole empire was divided into thirteen dioceses—The East, Egypt, Asia, Pontus, Thrace, Macedonia, Dacia, Italy, Illyria, Africa, Spain, Gaul, Britain. Britain, abandoned to itself by the Romans, A.D. 408, was overrun by the Saxons and Angles. In A.D. 414, the Visigoths under Ataulphus entered Spain and founded a monarchy in that country. In Gaul the Franks established a monarchy under the Merovingians, A.D. 448. Genseric the Vandal made himself master of Carthage and Africa, A.D. 439. After many vicissitudes Rome and Italy fell into the hands of Theodoric, the Ostrogoth, A.D. 493. These are at least five of the ten kingdoms into which the unwieldy empire at length fell. We must regard ten as a round number. Any one who is acquainted with the history of the imperial world in the middle ages will understand that the number of independent kingdoms exceeded or fell short of ten at different points of time. Ten is the number of completeness, and the aggregate kingdoms at all times completed the empire. At the end of the fifth century we pass from ancient history to that of the middle ages, which extend from A.D. 500 to A.D. 1500. V. 43. *Mixed with the seed of man.* The Roman Empire, by its iron constitution, had an extraordinary power of assimilation. But the moment of its enormous magnitude at length overcame its force of coherence. The "seed of man" in the East could not be amalgamated with that of the West. They could no more cleave to one another than iron to clay. They were two legs from their origin. Then the Huns, Goths, Alans, and other nations had no leaning either to the Italian or the Asiatic of the empire. They shattered the empire into fragmentary

principalities, which were at length, during the middle ages, consolidated into the ten kingdoms more or less.

V. 44. A new movement now supervenes, altogether external to the image of worldly empire. *In the days of these kings*, when the fourth kingdom had at length attained to the manifestation of its supremacy. Parallel with the whole of these kingdoms was a kingdom not of this world, in embryo. This was resuscitated at the return of the Jews in the days of Cyrus the Persian. It was vitalised in the noble struggle of the Maccabees during the period of Grecian supremacy. But it came to the birth in a new form under the Roman dominion. *Will the God of heaven raise.* This is to be a kingdom after God's own heart, and not of this world's device. Over the latter He holds control in His general providence; in the former He presides by a special providence, as King of kings and Lord of lords. *A kingdom.* This has been sometimes called the fifth monarchy; but we must beware of confounding it with the other four in origin, spirit or end. 1. Its origin is from God, theirs from man. 2. Its spirit is of heaven, theirs of earth. 3. It is never to end, they pass away. *That shall not be destroyed for ever.* The element of endless perpetuity is to distinguish this kingdom. *Its kingdom shall not be left to another people.* Each of the former kingdoms was superseded by its successor. This kingdom is to be without a successor. *It shall shatter.* The figure chosen for this kingdom is a stone. It is to be a stone of immense momentum, for it is to shatter the fabric of the world-monarchy from its pinnacle to its base. *It shall rise never to fall.* V. 45. *A Stone.* This term is applied to the Supreme from the time of Jacob: "The might of Jacob; thence is the Shepherd, the Stone of Israel" (Gen. xlix. 14). The idea is developed in Ps. cxviii. 22, Is. xxviii. 16, and Zech. iii. 9, and still further in Matt. xxi. 42, 43, where we have the Stone which the builders rejected, and the kingdom of God which it represents. (1 Pet. ii. 4-8.) *Cut from the mountain.* The mountain yields the stone, which is of the same nature with itself. *Without hands*, without human effort. The whole is of God. *The mountain*—the Most High God, Founder of heaven and earth. *The Stone*—the Word that was with God and was

God. *The cutting out*—the action of God in the process of redemption. *The kingdom*—the sovereignty of the God of Heaven to be restored and perpetuated in earth as it exists in heaven. This process has been going on for eighteen centuries, and is not yet completed. Christianity has long since covered the area of the old Roman Empire, and is hastening with accelerated speed to overspread the whole earth. *The great God hath made known to the king.* This particular act of the dream, in which God Himself appears as the Founder of a kingdom paramount to all kingdoms, absorbing all into itself, and enduring for ever, attests the divine origin of the dream. Hence, *the dream is certain and its interpretation sure.* The prophet does not dwell in his interpretation on the kingdom that shall not be moved. He leaves it very much as it stands in the dream. But it is very conspicuous by its direct origin from God, its heaven-born spirit and its endless perpetuity.

46 Then the king Nebuchadnezzar fell on his face and worshipped Daniel, and commanded to offer an oblation and spices to him. 47 The king answered Daniel and said, Of a truth your God is God of gods, and Lord of kings, and Revealer of secrets, since thou wast able to reveal this secret. 48 Then the king promoted Daniel, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. 49 And Daniel besought the king, and he appointed Shadrach, Meshach and Abednego over the service of the province of Babylon; and Daniel was in the king's gate.

6. THE EFFECT UPON THE KING.—Vs. 46-49. We may rest assured that as Daniel went over all the parts of the dream, it was brought back to the memory of the king. And when he was told that on his bed his thoughts ran upon the future, and his longing was to know what was to be after his time, there arose in his breast a witness of the divine inspiration of the seer. All this prepared him to

hear with rapt attention the amazing interpretation of the dream. This without doubt carried his mind far beyond anything that his thoughts had conceived, and at length lifted up his mental vision to a heavenly kingdom which was to be the work, not of man, but of God. This transcendent revelation was to be a step in the spiritual illumination of the monarch himself, as well as a powerful means of enlightening, sanctifying and comforting the Church of God in all the ages of its conflict with the powers of darkness. *Fell on his face.* Prostration was an eastern mode of expressing respect to a superior. (Gen. xxxiii. 3, xlii. 6, xliii. 26; 1 Sam. xx. 41.) *Worshipped Daniel.* The word here rendered *worshipped* is applied to the worship of idols in the next chapter. But it is used in the Targums to express respect of a civil as well as of a religious kind. We may therefore take it in the former sense here. *To offer an oblation and incense to him.* The original term for oblation is that used for the meat offering. But it is employed to denote tribute or a present from one man to another, as from Jacob to Esau. (Gen. xxxii.) *Spices.* The precise term here is, in Biblical usage, referred invariably to divine service, but always, except in this instance, as a qualifying epithet to the term "odour;" thus, an odour of pleasure (*rěäch nichöäch*), that is, a pleasant, agreeable, or acceptable odour. Here, however, it occurs alone, and in the plural number, and therefore must denote spices. Now Jacob says to his sons, when going down to Egypt the second time to buy corn, "Carry down the man a present, a little balm and a little honey, spices and myrrh, nuts and almonds;" without doubt meaning thereby to propitiate the man, but by no means to pay him divine honours. We are to bear in mind farther, the sincerity of Daniel in disclaiming all power to reveal the secret, and ascribing the revelation wholly to God, and at the same time the haughtiness of the monarch, who was not disposed to assign divine honours to any but a sovereign like himself. On the whole, therefore, we conceive that the king merely meant to pay civil respect to him who was the manifest servant of the living God. The manner of doing so is strongly oriental. V. 47. *Your God.* The monarch here acknowledges the God of Daniel to be, not the deity of

a certain place or nation, but the great and only Supreme, the God of gods, who is omnipotent and omniscient. V. 48. *Promoted Daniel*, by enriching him with gifts, making him ruler of the chief province of the empire, and president of the college of mages or hakims. V. 49. *In the king's gate*—the place of judgment and counsel.

III.—THE DELIVERANCE OF SHADRACH, MESHACH AND ABEDNEGO. CHAP. III.

In this astonishing narrative we have the following heads: the king erects an image of extraordinary size and commands it to be worshipped; the three friends of Daniel are charged with the crime of refusing to worship it; the king warns them of the consequence, and they make a bold reply; they are then cast into the furnace of fire and receive no hurt; and the king acknowledges the true God a second time. This was an awful lesson to all nations, and especially to the Jews, to beware of idolatry.

Nebuchadnezzar the king made an image of gold; its height was sixty cubits, its breadth six cubits; he set it up in the plain of Dura, in the province of Babylon. 2 And Nebuchadnezzar the king sent to gather the satraps, the governors and the pashas, the high judges, the treasurers, the lawyers, the magistrates, and all the rulers of the provinces to come to the dedication of the image which Nebuchadnezzar the king had set up. 3 Then were gathered the satraps, the governors and the pashas, the high judges, the treasurers, the lawyers, the magistrates, and all the rulers of the provinces to the dedication of the image which Nebuchadnezzar had set up. 4 And the herald cried aloud, To you, O peoples, nations and tongues, they say, 5 At what time ye hear the sound of the cornet, fife, gittern, sambuke, psaltery, zamboon, and all kinds of music, ye shall

fall down and worship the golden image which Nebuchadnezzar the king hath set up. 6 And whosoever falleth not down nor worshippeth shall in that hour be cast into the midst of the furnace of burning fire. 7 Wherefore at what time all the peoples heard the sound of the cornet, fife, gittern, sambuke, psaltery, and all kinds of music, all the peoples, nations, and tongues fell down worshipping the golden image which Nebuchadnezzar had set up.

1. THE GOLDEN IMAGE COMMANDED TO BE WORSHIPPED.—Vs. 1-7. It is stated in the Septuagint version (Dan. iii. 1) that this great image of gold was set up by the king in the eighteenth year of his reign. It is probable that this ought to be the nineteenth year, as we learn from 2 Kings xxv. 8, that the city of Jerusalem was taken in that year. The fall of the Jewish kingdom, consequent on the capture of Jerusalem, made a deep impression on the mind of the conqueror. It awakened, we may suppose, the imagination that he had vanquished the God of the Jews, whom he had before acknowledged to be the God of gods, on account of the secret revealed to Daniel. The past was forgotten amid the glories of the present; and in the exuberance of his pride he erects an image which is to represent the divinity either of himself or his national god. *An image of gold*, overlaid with plates of gold. *Its height*. This included the pedestal or pillar on which the image stood. *Its breadth, six cubits*. This would imply about thirty-six cubits for the height of the image, apart from that of the pedestal on which it rested. *The plain of Dura*, in the neighbourhood of Babylon. V. 2. *Satrap*s. A satrap was the governor of a province. *Pashas*, under the satrap, presided over a part of a province. It is difficult to distinguish the others further than is done in the translation. *The dedication*, the consecration of the image as a new object or mean of worship. V. 4. *They say*; the officials of the government say. This indefinite form is common in Aramaic. V. 5. *Gittern*, guitar and *κithára* are all forms of the same root with the *Kathros* of the text. *Sambuke*, a variation of the original *sabbeka*, a kind of stringed instrument. *Psaltery* or

dulcimer, used to accompany singing. *Zamboon*, a variant of the original *sumponya*, which is supposed to be a shalm or pipe of some kind. These instruments were mostly invented in the East, and carried their names with them to the West. The Persian or Sanscrit from which they may have come was akin to the Greek, which some of them resemble. *All kinds of music*. This may be coupled to *sound*; otherwise *music* would be musical instrument. V. 6. *Whosoever falleth not down*. It is evident that resistance to this decree of intolerance was anticipated, most probably on the part of the Jews. *Shall in that hour be cast*. Here we have the hasty and arbitrary action of a barbarous despotism. Intolerance on the point of worship is ingrained in the heart of fallen humanity. And its penalties in all ages have been out of all proportion to the supposed offence. V. 7. *All the peoples*, with the exception to be noted immediately.

8 Wherefore, at that time certain Chaldees came near and accused the Jews. 9 They answered and said to Nebuchadnezzar the king, O king, live for ever. 10 Thou, O king, hast made a decree, that whosoever heareth the sound of the cornet, fife, gittern, sambuke, psaltery and zamboon, and all kinds of music, shall fall down and worship the golden image. 11 And whosoever falleth not down nor worshipping, he shall be cast into the midst of the furnace of burning fire. 12 There are certain Jews, whom thou hast appointed over the service of the province of Babylon—Shadrach, Meshach and Abednego: these men have paid no regard to thee; they serve not thy gods, nor worship the golden image which thou hast set up.

2. THE CHARGE AGAINST SHADRACH, MESHACH AND ABEDNEGO.—Vs. 8-12. *Certain Chaldees*. Both as a nation and as an order of astrologers they resented the appointment of Jews over the civil service of the chief province of the empire. *Accused*, literally, ate the pieces of; a very strong expression for accusation or calumny. *The Jews*. The

nation is here distinguished, though they charged only three individuals. Daniel was, we may presume, absent from Babylon on this occasion. V. 12. *Certain Jews*. By this designation they cast a slur upon the nation to which these three men belonged. If this attempt had been successful, they would have instituted a persecution against the whole nation.

13 Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach and Abednego; then they brought these men before the king. 14 Nebuchadnezzar answered and said unto them, Of purpose, O Shadrach, Meshach and Abednego, do ye not serve my gods, nor worship the golden image, which I have set up? 15 Now if ye be ready, what time ye hear the sound of the cornet, fife, gittern, sambuke, psaltery and zambone, and all kinds of music, ye shall fall down and worship the image which I have made; but if ye worship not, in that hour ye shall be cast into the midst of the furnace of burning fire; and who is that God that shall deliver you out of my hands? 16 Shadrach, Meshach and Abednego answered and said to the king, O Nebuchadnezzar, we do not need to reply to thee in this matter. 17 If our God, whom we serve, is able to deliver us from the furnace of burning fire, then from thy hand, O king, He will deliver. 18 But if not, be it known to thee that we do not serve thy gods, nor will we worship the golden image which thou hast set up.

3. THE WARNING OF THE KING AND THEIR ANSWER.—Vs. 13-18. *Of purpose*. Do you mean to persist in this conduct? V. 15. *If ye be ready*, to obey the edict. *Who is that God?* The thought in his mind may have been that the great God had failed to deliver Jerusalem and the whole nation of the Jews from his hand, and he would not deliver these three men. But he failed to distinguish the cases. The Jewish nation had forsaken their God, and He had forsaken them. These three men had not forsaken their God. V. 17. *Is*

able. This is merely the opinion of the king, which they put as a hypothesis. *He will deliver.* This might have been put in the form, *He may deliver.* But the other is perhaps in keeping with the conviction of the men. V. 18. *We do not serve,* neither now nor ever.

19 Then was Nebuchadnezzar full of fury, and the form of his face was changed against Shadrach, Meshach and Abednego; he answered and commanded to heat the furnace seven times more than it was seen to be heated. 20 And he commanded the mightiest men that were in his army to bind Shadrach, Meshach and Abednego, and cast them into the furnace of burning fire. 21 Then these men were bound in their shirts, their tunics and their mantles, and their other garments, and cast into the midst of the furnace of burning fire. 22 Wherefore, because the king's word was urgent, and the furnace exceedingly hot, the flame of the fire slew those men that took up Shadrach, Meshach and Abednego. 23 And these three men, Shadrach, Meshach and Abednego, fell down bound into the midst of the furnace of burning fire. 24 Then Nebuchadnezzar the king was astonished, and rose up in haste: he answered and said to his counsellors, Did we not cast three men bound into the midst of the fire? They answered and said to the king, True, O king. 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and there is no hurt on them; and the look of the fourth is like a Son of God. 26 Then Nebuchadnezzar drew near to the door of the furnace of burning fire: he answered and said, Shadrach, Meshach and Abednego, Go forth and come. Then Shadrach, Meshach and Abednego went forth from the midst of the fire.

4. THE ESCAPE OF THE THREE FROM THE FURNACE.—Vs. 19-26. *Seven times.* This is the language of passion, and merely means that it was to be heated to the utmost. V. 21.

In their shirts. We give the probable meanings of the different parts of their array. V. 22. *Slew.* It seems that the aperture into which the men were thrown was at the top of the furnace, from which the flames vomited forth with unwonted fury, far beyond the brink of the opening. Hence the executioners were caught into the flame. V. 25. *The fourth.* This fourth appears to the king like a son of the gods. He is, without doubt, the Angel of the Lord, sent to deliver His faithful servants. This is a familiar phrase in the Old Testament for the Messiah, who is Immanuel, God with us. V. 26. *The door.* This is a side aperture by which the furnace was fed with fuel, and the bystanders could see what was going on in the furnace.

27 And the satraps, governors and pashas, and the counsellors of the king, gathering, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their shirts changed, nor had the smell of fire passed on them. 28 Nebuchadnezzar answered and said, Blessed be the God of Shadrach, Meshach and Abednego, who has sent His Angel, and delivered His servants that trusted in Him, and changed the word of the king, and gave their bodies, that they might not serve nor worship any god except their own God. 29 And by me is made a decree that any people, nation or tongue, that saith anything wrong against the God of Shadrach, Meshach and Abednego, shall be hacked to pieces, and their houses made a dunghill; because there is no other god that can deliver in this way. 30 Then the king prospered Shadrach, Meshach and Abednego, in the province of Babylon.

5. THE EFFECT ON NEBUCHADNEZZAR.—Vs. 27-30. *The fire had no power.* This shows the completeness of the miracle. V. 28. *Blessed* be, or is. In the one case this is a thanksgiving, in the other a confession. Eighteen years before, Nebuchadnezzar had acknowledged the supremacy, authority and omniscience of the God of Daniel.

Now, once at the height of his triumph over all adverse powers and in the full career of his high-handed despotism, he is arrested and constrained to bless the same great and only God, and to pronounce the extermination of all who dared to blaspheme His name. He expresses, at the same time, his spontaneous admiration of the heroic fidelity of His three devoted servants. *His angel*, His heavenly messenger, to deliver His servants who trust in Him. This is the character of His servants in all generations. They are assured of protection in the last extremity. They may be persecuted, even unto death; but after death is glory, honour and immortality. There are lessons and comforts here. *Their bodies*. Men can kill the body, but not the soul. V. 29. *No other god that can deliver*. This is the sum of Nebuchadnezzar's confession. He concedes the supremacy to the God of these three men. V. 30. *Prospered*, resisted the endeavours of their adversaries to get them out of the way, and retained them in the office which they appear to have held for eighteen years.

IV.—THE MALADY OF NEBUCHADNEZZAR. CHAP. IV.

This singular chapter out of the history of Nebuchadnezzar begins with an address from him to all nations, and then records his second dream, its interpretation, its strange fulfilment, and the remarkable confession of the king.

Nebuchadnezzar the king, unto all peoples, nations and tongues, that dwell in all the earth, peace be multiplied unto you. 2 The signs and wonders which the Most High God wrought with me it seemed good to me to show. 3 How great are His signs, and how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion from age to age.

1. THE ROYAL ADDRESS.—Vs. 1-3. In the Masoretic arrangement of the Hebrew these three verses form the close of the third chapter. This implies the opinion that they

describe the state of the king's feelings on the occasion of the deliverance of the three faithful servants of the Lord. But that had been already expressed in vs. 28, 29 of the third chapter; and the terms of this address are far in advance of anything stated there. The versions therefore seem to be right in prefixing these verses to the fourth chapter. *Unto all peoples.* Nebuchadnezzar here speaks as an evangelist. He is not content with having arrived at certain convictions himself, but proceeds to communicate his new light and comfort to all his subjects. *Peace be multiplied.* So Peter writing from Babylon. (1 Peter i. 2, 2 Peter i. 2.) V. 2. *The signs,* manifesting the existence and presence of God. *And the wonders,* displaying His power and rectitude. V. 4. *His kingdom.* This indicates a reminiscence of the first dream, to which it was natural for him to revert on receiving the second. The experience connected with the second dream corroborates the great lesson of the first, that the dominion of the Most High God is from age to age.

4 I Nebuchadnezzar was at peace in my house and flourishing in my palace. 5 I saw a dream and it affrighted me, and the thoughts on my bed and the visions of my head troubled me. 6 And a decree was made by me to bring all the wise men of Babylon before me, that they might make known to me the interpretation of the dream. 7 Then came the scribes, the magicians, the Chaldees, and the diviners, and I told the dream before them; but they did not make known to me its interpretation. 8 But afterward came before me Daniel, whose name is Belteshazzar, after the name of my god, and in whom is the spirit of the holy God, and before him I told the dream. 9 O Belteshazzar, chief of the scribes, because I know that the spirit of the holy God is in thee, and no secret perplexes thee, tell the visions of my dream that I have seen, and its interpretation. 10 The visions of my head on my bed I saw, and behold a tree in the middle of the earth, and its height was great. 11 The tree grew and was strong, and its height reached unto

heaven, and the sight thereof to the end of all the earth. 12 Its foliage was fair and its fruit was great, and in it was food for all; under it the beasts of the field were shaded, and in its boughs dwelt the fowls of heaven, and all flesh was fed by it. 13 I saw in the visions of my head on my bed, and behold a watcher, even a holy one, came down from heaven. 14 He cried aloud, and thus he said, Hew down the tree and cut off its boughs, shake off its foliage and scatter its fruits; let the beast flee from under it and the fowls from its boughs. 15 But the stump of its roots leave in the earth, and with a band of iron and brass in the grass of the field, and let it be wet with the dew of heaven, and let its portion be with the beasts in the herb of the earth. 16 And they shall change his heart from men, and the heart of a beast shall be given to him; and seven times shall pass over him. 17 The matter is by the decision of the watchers, and the demand is a word of the holy ones, in order that the living may know that the Most High ruleth in the kingdom of man, and giveth it to whomsoever He will, and setteth up over it the humblest of men. 18 This dream, I king Nebuchadnezzar saw; and thou Belteshazzar tell the interpretation, inasmuch as all the wise men of my kingdom are not able to make known the interpretation to me; but thou art able, because the spirit of the holy God is in thee.

2. THE SECOND DREAM.—Vs. 4-18. On the completion of his conquests, Nebuchadnezzar set about the adorning of his capital with splendid buildings, of which some accounts are quoted by Josephus (Ant. x. 11 against Apion i. 19), from Berosus and other writers. Among these works were the adorning of the temple of Belus, the re-building of the old city, the erection of a magnificent palace, the grounds around which were laid out with very high walks and a pensile paradise, replenished with all manner of trees, and made to resemble a mountainous country. These peaceful occupations may have filled up about sixteen years of his

reign. And soon after the accomplishment of his projected improvements, this second remarkable dream was vouchsafed to him. *At peace*, having no enemy to assail him. *Flourishing*, prospering in his newly built palace. V. 8. *Came before me Daniel*. About twenty-five years had elapsed since Daniel had been enabled to interpret the former dream. Many things are forgotten in a quarter of a century, especially when those in high places have no wish to remember them. Moreover, the order of the kingdom was that the native mages should have the precedence of the stranger. *In whom is the spirit of the holy God*. When the necessity arises, it is remembered that the Spirit of God was with Daniel. It is immaterial whether we render the term for the Divine Being in the singular or plural. But the singular is quite admissible. V. 9. *Chief of the Scribes*. Daniel was a man of letters by education, and by attainments fitly placed at the head of this order of mages. V. 11. *Reached unto heaven*. So the lofty tree appears to the man who stands on the ground. *To the end of the earth*, as far as eye on the horizon can see. V. 13. *A watcher*. According to the notions of the Eastern sages, an intelligent being, qualified and ordained to watch over a certain department of the universe, and carry out the government of divine providence therein. It is applied to angels in the book of Enoch (xii. 24, &c.), and the Syriac Liturgies. The original *ir* is compared by Jerome with *Iris*, the messenger of the gods of the Greeks. In the old Babylonish mythology were reckoned 600 spirits of earth, 300 of heaven, 50 great gods, 7 deities—at the head of which were Bel, Anu, Hea. Among the lesser deities were seven guardian spirits to whom were assigned the seven planets, and seven warder spirits who kept watch over the gates of Hades. The Dii Penates were the watchers over houses. *A holy one*. This watcher is distinguished in character from the evil angels who watch for the thwarting of good agents and purposes. In the system of the Zend-Avesta, there were not only Amshaspands and Izeds under Ormuzd, but Devs under Ahriman, who watched to do evil. The indication of holy writ is that there was a fall of angels antecedent to the fall of man. (2 Pet. ii. 4; Jude 6; John viii. 44.) The holy watcher is to execute

judgment on the tree. V. 16. *Change his heart.* In the dream the tree is tacitly changed into a man. There is an analogy between the animal and the vegetable world, and especially between a man and a tree. (Psa. i. 3; Ezek. xvii. 31; John xv.) V. 17. *The demand*, either the judgment demanded, or the question, the matter under consideration. *The holy ones*, all who are concerned in the execution of this commission. *Know that the Most High ruleth.* The great lesson of this chapter, and indeed of this book, is that the Lord reigneth even in the kingdoms of men. *The humblest of men.* Nowhere was this elevation of humble men to thrones so familiar as in the East. In the realm of God it is the humble man who attains a place in the kingdom.

19 Then Daniel, whose name was Belteshazzar, was astonished for a time, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream or the interpretation trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and its interpretation to thine adversaries. 20 The tree that thou sawest, that grew and was strong, and its height reached to heaven, and the sight thereof to all the earth. 21 And its foliage was fair and its fruit great, and in it was food for all; under it the beast of the field abode, and in its boughs dwelt the fowls of heaven. 22 It is thou, O king, who art grown and become strong, and thy greatness is grown and reacheth to heaven, and thy dominion to the end of the earth. 23 And whereas the king saw a watcher, even a holy one, coming down from heaven and saying, Hew down the tree and destroy it; but the stump of its roots leave in the earth, and with a band of iron and brass in the grass of the field, and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, until seven times pass over it. 24 This is the interpretation, O king, and the decision of the Most High, which has befallen my lord the king. 25 And they shall drive thee from man, and with the beast of the

field shall be thy dwelling, and they shall make thee eat the herb like oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of man, and giveth it to whomsoever He will. 26 And whereas they commanded to leave the stump of the roots of the tree, thy kingdom shall be sure unto thee, from the time that thou knowest that the heavens do rule. 27 Wherefore, O king, let my counsel please thee, and break off thy sins by righteousness and thine iniquities by kindness to the lowly, if there may be a lengthening of thy peace.

3. THE INTERPRETATION.—Vs. 19-27. *Astonied*, at the import of the dream. *For a time*, a short space. *The king answered*. He perceived how much Daniel was distressed by the dream, and encouraged him to speak out. V. 22. *It is thou, O king*. In this dream the king appears in a new aspect, and therefore is represented by a new figure. Hence we learn that the figuration may change, while the object remains the same. V. 23. *A watcher*. This agent is so familiar and so incidental to the main topic that it is passed over in the interpretation. V. 24. *The decision of the Most High*, carried into effect by His agents. V. 25. *They shall drive thee*. This refers to the disease of Zoanthropy, under which the king laboured, and the treatment he then received, or the experience he then had. *Seven times*. This Josephus (Ant. x. 10, 6) understands to be a period of seven years. This is the natural interpretation, though it involves the difficulty of preserving his sovereign rights for so long a time. The difficulty however may be more apparent than real, as a mental disorder was not considered a bar to the continuance of such rights, and only death could legally terminate them. Faithful ministers might carry on the government. *Until thou know*. This seems to imply that while in certain respects the king's understanding was gone, yet he was in other respects conscious of his present misery and degradation, and came at length against his proud will to know that the judgment of the Most High was upon him,

and that he inevitably controls all the purposes and concerns of men. V. 26. *The heavens do rule.* The God of heaven is the Lord of the universe. V. 27. *Let my counsel please thee.* It appears from the result that Daniel's counsel did not please him. *Break off thy sins.* This was bold speaking, but it was true. True repentance towards God brings remission of sin. The necessary intervention of a real propitiation for sin is to be understood. *Thy peace,* of at least sixteen years' duration.

28 All this befell Nebuchadnezzar the king. 29 At the end of twelve months he was walking on the palace of the kingdom of Babylon. 30 The king answered and said, Is not this Babylon the great, that I have built for the house of the kingdom by the strength of my might, and for the glory of my honour? 31 While the word was in the mouth of the king, a voice fell from heaven, To thee, O Nebuchadnezzar the king, they say, The kingdom is passed from thee. 32 And they shall drive thee from man, and with the beast of the field shall be thy dwelling, and they shall make thee to eat the herb like oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of man, and giveth it to whomsoever He will. 33 In that hour the word ended on Nebuchadnezzar, and he was driven from man, and ate the herb like oxen, and with the dew of heaven was his body wet, until his hair grew like that of eagles, and his nails like those of birds.

4. THE FULFILMENT.—Vs. 28-33. *Befell.* At the end of twelve months the fulfilment came. V. 29. *Walking on* the roof of his palace, whence he had a view of the principal architectural improvements he had made. V. 30. *Babylon the great.* It was great in dimensions—a square, each side of which was 120 stadia, about 15 miles, and its walls 200 cubits high and 50 thick, with 100 brazen gates, traversed by the Phrat. It was great in public edifices—a temple of Bel, in a square of two stadia each side, itself a square of one stadion,

consisting of a series of eight towers, one above the other, and a royal palace, *kasr* (*Mujelibe, the overturned*), with all their accompaniments on a corresponding scale. The amazing extent, however, of the buildings of this sovereign appears from an inscription found in 1862 by Sir Hartford Jones at Hillah, and translated by M. Oppert, and published in 1866. It was cut on a square block of basalt, and contains 619 lines in 10 columns, and is largely occupied with an account by the king himself of the numerous buildings which he erected. V. 31. *A voice fell from heaven*—a direct announcement from heaven to the king himself. V. 33. *In that hour, or moment. The word ended*, took effect. *Like that of eagles*, bearing a certain resemblance to the small feathers or down of these birds of prey.

34 And at the end of the days, I Nebuchadnezzar lifted up my eyes to heaven, and my understanding returned to me, and I blessed the Most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from age to age. 35 And all that dwell on the earth are accounted as nothing; and according to His will He doeth in the army of heaven, and among the dwellers on earth; and none can stay His hand, or say unto Him, What doest thou? 36 At that time my understanding returned to me, and for the glory of my kingdom, my honour and my brightness returned to me, and my counsellors and my lords sought me, and in my kingdom I was established, and exceeding majesty was added to me. 37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways are right; and those that walk in pride He is able to abase.

5. NEBUCHADNEZZAR'S CONFESSION.—Vs. 34-37. *At the end of the days*—the seven times. *My eyes to heaven*, in prayer. He seems to have been conscious of his unhappy delusion, and of the moral cause of it. He began at length to know that the Most High God ruleth in the kingdom of man.

And in penitence his eyes rise to heaven. *My understanding returned.* The confession of his pride and the submission of his will are followed by the removal of his malady. *And I blessed.* He expressed his devout thankfulness to the Most High. And in doing so he freely acknowledged Him to be (1) the Most High, (2) the ever-living God, and (3) the essential and everlasting King. He has now a full conviction that He ruleth in the kingdom of man. V. 35. *Accounted as nothing.* In other words, the Supreme is absolute and infinite in comparison with the creature. *According to His will.* His will is not to be challenged or resisted by any that are in heaven or on earth. This implies that as His power was almighty, so His will was all good. This is a sublime confession, and we have reason to believe that the disposition of the heart corresponded with the confession of the mouth. V. 36. *My understanding returned.* The happy result he cannot but repeat. V. 37. The pious emotions of Nebuchadnezzar continue, and express themselves in new forms. He calls the Most High, the King of Heaven, whose works are truth and His ways right, and who is able to humble the proud. If it be said that there is no allusion in terms to mercy and forgiveness, it must be added that the transaction itself is a singular instance of merciful dealing with a haughty monarch, when brought to acknowledge his besetting sin, and humble himself under the hand of God. It would be hard, therefore, to suppose that Nebuchadnezzar did not come under the covenant of grace made with Adam and renewed with Noah.

V.—BELSHAZZAR'S FEAST. CHAP. V.

Daniel, we have seen, was carried captive in 606 B.C., and in 603 related and interpreted the first dream of Nebuchadnezzar. Sixty-eight years have now passed away since the date of his exile. He is an old man of at least eighty years. He has seen the glory of the Babylonian empire, and he is about to see its end. Belshazzar was the grandson of Nebuchadnezzar, and the son-in-law of Nabonadius. He is here at the height of his pride, and at the end of his line. The prophet differs from the human historian in touching

only the turning points in the course of affairs. This is with him the fourth event in the Babylonian monarchy. The chapter records the feast of Belshazzar, the handwriting on the wall, the summoning of Daniel, the interpretation of the writing, and the fulfilment.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. 2 Belshazzar, in tasting the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem, that the king and his lords, his wives and his concubines, might drink therein. 3 Then they brought the golden vessels that were taken out of the temple of the house of God, which was in Jerusalem, and the king and his lords, his wives and his concubines, drank in them. 4 They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone.

1. THE FEAST.—Vs. 1-4. *Belshazzar* is the grandson of Nebuchadnezzar, either by a daughter married to Nabonadius, or by his son Evil-merodach, and married to the daughter of Nabonadius. *Made a great feast*, at a highly unseasonable time, when Cyrus was beleaguering Babylon, his capital. But, according to history (Xenophon Cyr. vii. v. 15, Herod. i. 191) it was the anniversary of a sacred festival. *A thousand*. This shows the magnitude of the entertainment. V. 2. *Commanded to bring*. This was the mad order of a man highly inflamed with wine. V. 3. *Drank in them*. A deed of the most daring impiety, as these were the sacred vessels of the temple of God. V. 4. *And praised the gods of gold*. This was a virtual defiance of the God of heaven, as well as a deliberate act of idol-worship.

5 At that hour came forth fingers of a man's hand, and wrote over against the candlestick, on the plaster of the wall of the king's palace; and the king saw the end of the hand that wrote. 6 Then the brightness of the king was changed, and his thoughts troubled him, and the joints of

his loins were loosed, and his knees knocked one against the other. 7 The king cried aloud to bring the magicians, the Chaldees, and the diviners. The king answered and said to the wise men of Babylon, Whosoever shall read this writing, and show me its interpretation, shall be clothed with purple, and have a chain of gold on his neck, and shall rule third in the kingdom. 8 Then came all the wise men of the king, and they were not able to read the writing or make known the interpretation to the king. 9 Then king Belshazzar was greatly troubled, and his brightness was changed in him, and his lords were abashed. 10 The queen, on account of the words of the king and his lords, came into the banquet-house. The queen answered, and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy brightness be changed. 11 There is a man in thy kingdom, in whom is the spirit of the holy God; and in the days of thy father, light, prudence and wisdom, like the wisdom of God, were found in him; and the king, Nebuchadnezzar thy father, exalted him to be chief of the magicians, Chaldees, and diviners; even thy father, O king; 12 forasmuch as an excellent spirit, and knowledge, and prudence, interpreting of dreams, and showing of riddles and solving of knots were found in him, in Daniel, whom the king named Belteshazzar. Now, let Daniel be called, and he will show the interpretation.

2. THE HANDWRITING ON THE WALL.—Vs. 5-12. *The end of the hand*, the part of it which was requisite to perform the act of writing. V. 6. *The brightness*, the general cheerfulness which beams from the face of a man of health, prosperity and hope, as well as the hilarity which sprang from the festive occasion. V. 7. *Rule third*. It is not improbable that Belshazzar was second in the kingdom, Nabonadius being at this time first. V. 10. *The queen*, that is, the queen-mother, who had in the East a certain

authority with her son. She was probably the daughter-in-law or daughter of Nebuchadnezzar; and therefore had a vivid remembrance of the great events of his reign. *On the account of the words*, the conference that arose out of this extraordinary occurrence, which would run through the whole palace with the speed of rumour. V. 11. *There is a man*. At the moment Belshazzar had forgotten all about Daniel; and it is plain that the prophet had been neglected by the dissolute monarch. *Thy father*. Evil-merodach after a brief reign of two years was slain by Neriglissar, is here omitted partly from his own insignificance, and partly from the overshadowing grandeur of Nebuchadnezzar. Moreover any ancestor, to whom it was necessary to refer, was called a father. V. 12. *An excellent spirit*. The queen-mother recalls the singular endowments of Daniel, which had been displayed in the remarkable events of her father's reign, and expresses her assurance that he will explain the writing.

13 Then was Daniel brought before the king. The king answered and said unto Daniel, Art thou that Daniel, who art of the sons of the captivity of Judah, whom the king, my father, brought from Judah? 14 And I have heard of thee, that the spirit of God is in thee, and light and prudence and excellent wisdom are found in thee. 15 And now the wise men, the magicians, were brought before me, that they should read this writing, and make known to me its interpretation: and they were not able to show the interpretation of the thing. 16 And I have heard of thee, that thou canst give interpretations, and solve knots: now, if thou canst read the writing, and make known to me its interpretation, thou shalt be clothed in purple, and have a chain of gold on thy neck, and shalt rule the third in the kingdom.

3. DANIEL CALLED.—Vs. 13-16. *And light*. The king adopts the terms of his mother. V. 16. The same reward is promised to Daniel as to the wise men.

17 Then Daniel answered and said before the king, Thy gifts be to thyself, and thy reward give to another; yet I will read the writing unto the king, and make known to him the interpretation. 18 O thou king, the Most High God gave Nebuchadnezzar thy father kingdom and majesty and glory and honour. 19 And from the majesty which He gave him, all peoples, nations and tongues trembled and feared before him; whom he would he slew, and whom he would he kept alive, and whom he would he exalted, and whom he would he abased. 20 And when his heart was lifted up, and his spirit was strong to deal proudly, he was deposed from the throne of his kingdom, and they took from him the glory. 21 And he was driven from the sons of man, and his heart was made like the beast, and his dwelling was with the wild asses; they fed him with the herb like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God is ruler in the kingdom of man, and that He placeth over it whomsoever He will. 22 And thou his son Belshazzar hast not humbled thy heart, although thou knewest all this. 23 And hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, that see not, nor hear, nor know; and the God in whose hand thy breath is, and all thy way, Him thou hast not honoured. 24 Then from before Him was sent the end of the hand, and this writing was written. 25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 26 This is the interpretation of the thing: *Mene*; God hath numbered thy kingdom, and finished it. 27 *Tekel*; thou art weighed in the balance, and art found wanting. 28 *Peres*; thy kingdom is rent away, and given to the Medes and Persians.

4. THE INTERPRETATION.—Vs. 17-28. *Thy gifts.* Belshazzar had dishonoured God and neglected His prophet. The prophet therefore asserts his independence, while he proves his loyalty. V. 18. *God gave Nebuchadnezzar.* This narrative is necessary to give full significance to the iniquity for which judgment is now to fall on Belshazzar. V. 20. *To deal proudly.* This is the besetting sin of those who achieve or inherit greatness. V. 22. *And thou his son.* The punishment of the father should be a warning to the son to avoid the same impiety. V. 23. *That see not,* and have therefore no title to worship of any kind. V. 25. *Mene,* numbered; *tekel,* weighed; *peres,* rent away. This term is here in the plural number, indicating a double reference to the rending away of the kingdom, and to the Persians who rent it away. V. 28. *To the Medes and Persians.* The Medes are here put first because they were older than the Persians as a ruling power, and because Darius the Mede, the cousin of Cyrus, was the first sovereign of the new empire.

29 Then Belshazzar commanded, and they clothed Daniel with purple, and put a chain of gold on his neck, and proclaimed concerning him, that he should be third ruler in the kingdom. 30 In that night Belshazzar the Chaldee king was slain. 31 And Darius the Mede received the kingdom, being about sixty-two years old.

5. THE FULFILMENT.—Vs. 29-31. *Belshazzar commanded;* convinced that he had received the true interpretation, he bestows the promised reward. V. 30. The handwriting on the wall is like the voice from heaven to Nebuchadnezzar (iv. 31) in this respect, that it is followed immediately by the fulfilment. *The Chaldee king was slain.* Xenophon (Cyrop. vii. 5) mentions that on the palace being forced the king was slain. V. 31. This verse stands in the Hebrew as the first verse of the sixth chapter. But this arrangement of the Masoretes appears to be wrong; as the fact here recorded is the second half of the fulfilment, and a new topic is introduced in the following verse. *Darius the Mede,* the son of Cyaxares, or Ahasuerus (ix. 1), was the cousin, as we conceive, of Cyrus by the mother's side. (See Introduction, p. 7.)

VI.—DANIEL DELIVERED FROM THE LIONS. CHAP. VI.

Under a new dynasty a new vindication is vouchsafed to Daniel. The narrative contains the decree of Darius the Mede, the prophet accused and cast into the lions' den, his escape from the lions through the merciful interposition of God, and the consequent decree of the king.

It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be over the whole kingdom. 2 And over them three presidents, of whom Daniel was one, that the satraps might give account to them, and the king should have no damage. 3 Then this Daniel was superior to the presidents and satraps, because an excellent spirit was in him, and the king meant to set him over the whole kingdom. 4 Then the presidents and satraps sought to find occasion against Daniel with respect to the kingdom; and they could find no occasion nor fault; inasmuch as he was faithful, and no error nor fault was found in him. 5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him in the law of his God. 6 Then these presidents and satraps hastened to the king, and said thus unto him, King Darius, live for ever. 7 All the presidents of the kingdom, the governors and the satraps, the counsellors and the pashas, have consulted to establish a royal statute and confirm an interdict that whosoever asketh a petition of any god or man for thirty days, except of thee, O king, shall be cast into the den of lions. 8 Now, O king, establish the interdict and sign the writing, that it be not changed, after the law of the Medes and Persians, which passeth not away. 9 Wherefore the king Darius signed the writing and the interdict.

1. THE EDICT OF DARIUS THE KING.—Vs. 1-9. *Satraps*. Under the Ahasuerus of Esther (i. 1) there were 127 satraps. V. 2. *Presidents* or directors. V. 3. *Superior*, chief or overseer. *An excellent spirit*. Darius had become

acquainted with the supernatural wisdom of Daniel, especially in the interpretation of the handwriting on the wall, which transferred the kingdom from the Chaldees to the Medes and Persians. V. 6. *Hastened*, rushed under the impulse of their envy. (Psa. ii. 1.) V. 7. *Except of thee, O king*. The Easterns regarded the king as an impersonation of the deity, and therefore entitled to divine honours. *The den*; a cage or cave, having an opening at the top, and another at the side. *Of lions*. The rulers of Asia and Africa were wont to keep a den of such animals, into which criminals were thrown. Even the Roman magistrates condemned many confessors of Christ to the lions. V. 8. *The law of the Medes and Persians* was not to be altered, as the sovereign, being a representative of Ormuzd, was considered infallible, or inflexible.

10 And Daniel, when he knew that the writing was signed, went to his house; and his windows were open in his upper chamber towards Jerusalem, and three times a day he knelt upon his knees, and prayed, and gave thanks to his God, as he was wont to do aforetime. 11 Then these men hastened, and found Daniel asking and supplicating before his God. 12 Then they drew near, and said before the king, concerning the king's interdict, Hast thou not signed an interdict, that any man that asketh of any god or man for thirty days, except of thee, O king, shall be cast into the den of lions? The king answered and said, The word is true, after the law of the Medes and Persians, which cannot pass away. 13 Then answered they and said before the king, That Daniel, who is of the sons of the captivity of Judah, payeth no regard to thee, O king, nor to the interdict which thou hast signed; and three times a day he maketh his petition. 14 Then the king, when he heard the word, was much displeased with himself, and concerning Daniel set his heart to deliver him, and till the setting of the sun he laboured to deliver him. 15 Then these men hastened to the king; and they said to

the king, Know, O king, that the Medes and Persians have a law, that no interdict or statute which the king establisheth may be changed. 16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. The king answered and said unto Daniel, Thy God, whom thou servest continually, He will deliver thee. And a stone was brought and laid on the mouth of the den; and the king sealed it with his own signet and with the signet of his lords, that the purpose concerning Daniel might not be changed.

2. DANIEL CAST INTO THE DEN OF LIONS.—Vs. 10-17. *As he was wont.* Daniel made no change in his daily devotions. He neither sought martyrdom nor avoided it. V. 13. *Maketh his petition* to his God. V. 14. *With himself*, for signing the interdict, or *with it*, the word he had heard. V. 16. *Will deliver thee.* Darius had heard of the deliverance of Daniel's three friends, and expected that himself also would be delivered in a good cause. V. 17. *On the mouth.* This was in the top of the den, which might be approached with safety.

18 Then went the king to his palace, and passed the night fasting, and minstrels were not brought before him, and his sleep fled from him. 19 The king arose with the dawn, when it was light, and went in haste to the den of lions. 20 And when he drew near the den, he cried with a voice of sorrow unto Daniel: the king answered and said unto Daniel, O Daniel, servant of the living God, has thy God, whom thou servest continually, been able to deliver thee from the lions? 21 Then spake Daniel unto the king, O king, live for ever. 22 My God hath sent His angel, and shut the mouth of the lions, and they have not hurt me; forasmuch as before Him innocence was found in me; and also before thee, O king, have I done no wrong. 23 Then was the king exceedingly glad, and commanded to

bring Daniel out of the den; and Daniel was brought out of the den, and no hurt was found on him, because he believed in his God. 24 And the king commanded, and they brought those men who had accused Daniel, and they cast into the den of lions, them, their children, and their wives; and they reached not the bottom of the den until the lions had the mastery of them, and crushed all their bones.

3. DANIEL DELIVERED FROM THE LIONS.—Vs. 18-24. *Minstrels*. This seems a probable rendering of the obscure word in the original. Others give eatables, or concubines. V. 24. *Their children*. This was an Eastern custom (Herod. iii. 119), but forbidden in the Law of Moses (Deut. xxiv. 16).

25 Then Darius the king wrote to all peoples, nations and tongues, that dwell in all the earth, Your peace be multiplied. 26 By me is made a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God and abiding for ever, and His kingdom shall not be destroyed, and His dominion is even unto the end. 27 He delivereth and rescueth, and doeth signs and wonders in heaven and earth, who delivered Daniel from the hand of the lions. 28 And this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

4. THE CONSEQUENT DECREE OF DARIUS.—Vs. 25-28. *To all peoples*. The native effect of this decree would be that the Jews would in general be free from oppression in the lands of their exile. V. 26. *Before the God of Daniel*. The king commands his subjects to reverence Him, and assigns very good reasons for doing so: He is the living God, He abideth for ever, His kingdom is everlasting, He delivers His people, and performs signs and wonders in heaven and earth. V. 28. *Daniel prospered*, was esteemed and advanced.

THE FOUR VISIONS OF DANIEL.

CHAPS. VII.-XII.

WE now pass from the historical to the prophetical part of the book. In these six chapters are contained the four visions of Daniel. These bear a certain relation to one another as well as to the dream of Nebuchadnezzar. 1. The first vision is general, relating to the Gentiles and involving the Jews, and hence containing in its bosom the three following visions. It goes over the same ground as the dream of Nebuchadnezzar, presenting however a different aspect of the four kingdoms, enlarging on the perpetual kingdom by which they are overthrown and supplanted, and introducing the adverse power of the little horn, which after a long struggle is also to be overcome at length by that which was before represented by the stone cut out without hands, and becoming a great mountain. 2. As the Jews however are not only nearest to Daniel, but antecedent to the kingdom of the saints, the scene of all the visions after the first is laid in the East, as distinguished from the whole compass of the Roman Empire. The second vision retires to the domain of the Greek, the third of the world-monarchies, and in the first instance to that part of it which included Palestine, the holy city and the sanctuary. In this region was to arise a horn from a small beginning, but waxing exceedingly great, which was to be the antagonist of Christendom, and especially of that little horn which grew up within the Christian Church in the Roman Empire. This new horn was mostly contemporary with the other, and succeeded in overrunning a great part of the Christian world, but at length it was to be broken without hand. 3. The third vision was vouchsafed to Daniel on the occasion of his earnest supplication for the fulfilment of the prediction of Jeremiah, that seventy years would be accomplished in the desolations of Jerusalem. This confines the vision to the Jews; and the answer refers to the marvellous event of the coming of the long-promised Messiah to die for

the sins of the people, seventy weeks of years after the order for the rebuilding of Jerusalem. 4. This was an amazing announcement to Daniel, and awakened an intense desire to know the destiny of his people after this consummation of wickedness and infatuation. Accordingly, in the last three chapters, we have an altogether unique sketch of the course of affairs in Palestine and among the Jews. The delineation begins with the Persian monarchy, passes on to the Syrian and Egyptian branches of the Greek Empire, to the Romans, the Saracens and the Turks, and closes with the fiery affliction and valiant struggle unto the final victory and triumph of the saints. This is the summary of the Jewish aspect of the history of the world, up to the reign of the people of God. The corresponding outline in the Gentile aspect will be found in the book of Revelation.

VII.—DANIEL'S FIRST VISION. CHAP. VII.

A very striking and important feature in the visions of this and the following chapter is the interpretation which follows the figuration. Accordingly, in the present chapter, after the vision of the four beasts and the little horn, we have the interpretation of those parts which are not obvious in themselves or from the previous chapters of the book.

In the first year of Belshazzar king of Babylon, Daniel saw a dream, and visions of his head upon his bed : then he wrote the dream, and told the sum of the matters. 2 Daniel answered and said, I saw in my vision by night, and behold the four winds of heaven burst forth upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first was like a lion, and had eagle's wings ; I beheld till its wings were plucked, and it was lifted from the earth and raised upon the feet as a man, and a man's heart was given to it. 5 And behold another second beast was like to a bear, and it was raised upon one side, and three ribs were in its mouth between its teeth ; and

thus they said to it, Arise, eat much flesh. 6 After this I beheld, and lo another like a leopard, and it had four wings of a bird on its back; and the beast had four heads, and dominion was given to it. 7 After this I saw in the visions of the night, and behold the fourth beast was dreadful and huge and strong exceedingly; and it had great iron teeth; it devoured and crushed, and trampled the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. 8 I was considering the horns, and behold another little horn came up among them, and three of the first horns were rooted out before it: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things. 9 And I beheld until they set thrones, and the Ancient of Days sat; and His raiment was white as snow, and the hair of His head like pure wool; His throne was flames of fire, its wheels burning fire. 10 A stream of fire arose and went from before Him: thousand thousands ministered unto Him, and myriad myriads rose up before Him: the judgment sat, and the books were opened. 11 I beheld then from the voice of the great words which the horn spake; I beheld until the beast was slain, and his body destroyed and given to the burning of fire. 12 And from the rest of the beasts they took away their dominion; and a prolonging of life was given to them, for a season and time. 13 I beheld in the visions of the night, and lo, with the clouds of heaven one like a Son of Man came; and He advanced to the Ancient of Days, and they brought Him nigh before Him. 14 And to Him was given dominion and glory and kingdom; and all peoples, nations and tongues shall serve Him: His dominion is an everlasting dominion that shall not pass away, and His kingdom that which shall not be destroyed.

1. THE VISION.—Vs. 1-14. *The first year of Belshazzar.* This cannot be earlier than 555 B.C., about six years after

the death of Nebuchadnezzar. *Wrote the dream.* He was aware of its importance, as it concerned the destiny of the Church of God, and cast a ray of hope upon its path through all the ages. V. 2. *The four winds.* Four points to the kosmos or system of nature. The winds indicate the impulses by which men are agitated. *The great sea*—the heathen world, tossed to and fro by the winds of opinion and passion which stir the human breast. V. 3. *Four great beasts.* As they came up out of the sea of heathendom, they are evidently heathen powers, dominated by animal appetites, and therefore called beasts. *Diverse*, in character and also in time. It is plain that the vision ranges over the eventful history of man to the end of time. V. 4. *The first.* With the interpretation of Nebuchadnezzar's dream before us, we are led to conclude that this is the Babylonian Empire. *Like a lion*, the king of wild beasts, in strength. *Eagle's*, the chief of birds. The wings indicate swiftness and wide range of movement. This imagery was familiar from the winged lions in Assyrian sculpture. *I beheld till.* The progress of events is observed in the vision. *Were plucked.* This denotes a check to the exercise of its power. *Lifted from the earth*, to which it had fallen when the wing feathers were plucked. This implies a recovery and continuance of its existence. *A man's heart.* A most significant change from the animal to the properly human disposition is here indicated. As this description has no place in the interpretation, we may presume that it was well understood from the history of Nebuchadnezzar. As forty-three out of the eighty-seven years of the Babylonian monarchy belonged to him, and the few years after him were years of decline, we may regard the vicissitudes here noted as belonging to the reign of its greatest monarch. His wings were plucked, when he was bereft of reason, driven from the society of men, and made to eat grass like the ox. A man's heart was given to him, when his reason returned, and willing and grateful confession was made of the supremacy, omniscience, omnipotence and goodness of the Most High God (iv. 34-37).

V. 5. *Another second beast.* This is without doubt the second empire in Nebuchadnezzar's dream, and needed no

interpretation. *Like to a bear*, fierce and grasping—an all-devouring brute (ζῶον πανφάγον, Aristotle). *Raised upon one side*, pointing to an inequality of the two sides. *Three ribs*. It has already grasped three powers, and from the following clause it appears that its appetite for blood was not satiated. In accordance with all this the Medo-Persian Empire was composed of a lower power, Media, and a higher, Persia—overcame Lydia, Babylonia and Egypt, and showed the tendency to further conquest in the military expeditions of Darius Hystaspis, and Xerxes. The attempt to explain this power of Media alone has no support either from prophecy or the history. V. 6. *Another like a leopard*, or panther, fierce and sudden in its spring. *Four wings of a bird*, signalling the velocity of its progress in all quarters of the preceding empire. *Four heads*—indicating a fourfold division of its power. *And dominion was given to it*, extending over the whole of the then known Eastern world. This was realized in the Greek Monarchy founded on the conquests of Alexander of Macedon, who marched with great rapidity, extended his sway from the west to the east, north and south, and left behind him an empire which was soon after divided into the four monarchies of Macedon, Thrace, Syria, and Egypt. This also is omitted in the interpretation as manifest of itself, and secondary in importance on the present occasion.

V. 7. *The fourth beast* is described as dreadful, huge and exceedingly strong. *It had great iron teeth*, to devour and crush all that came in its way; and whatever was left it trampled under its feet. *Diverse from all the beasts*, and hence unnamed. All the others were absolute monarchies. Its mode of government was a republic, the seat of authority being the *Senatus Populusque Romanus*. And though it merged into an empire, the old forms were retained to the last. *It had ten horns*, corresponding in significance to the ten toes of Nebuchadnezzar's image. A horn, in prophetic figuration, is a power or dynasty. The fourth beast is at a certain stage of its progress to exhibit a tenfold sub-division. This beast is representative of the Roman Empire. Its vast extent, iron will, stern authority, peculiar organization and ultimate distribution, into a totality of ten kingdoms, coincide

with the description in the text, and no other power is characterised by the same distinctive marks. As this beast reappears, we may expect some further elucidation and confirmation of this conclusion.

V. 8. We now meet with some remarkable events in the history of worldly power, which were not presented in the dream of Nebuchadnezzar. *I was considering.* A long historical process is compressed into this vision. *The horns.* The ten horns in the aggregate compose what was once the whole empire. The number *ten* denotes totality. The actual number of kingdoms within the bounds of the agitated empire varied above and below the average number at different periods; but they always formed the same total. Hence it is vain to search for a precise ten at all points, or any point of time. The ten kingdoms must be estimated, moreover, with reference to the whole of the last world-monarchy. In the beginning of the seventh century they may have been Britain, France, Spain, Lombardy, Italy, Africa, Greece, Egypt, Syria, Persia. Here France includes Germany, a tribe from which gave it this new name; and Italy denotes the exarchate of Ravenna with its dependencies. *Another little horn.* This new power appears after the stone was cut out without hands, that was in the issue to smite down the whole fabric of worldly dominion, and when the fourth empire was falling asunder into the ten kingdoms. And it was at first, and continued in appearance, a little horn. *Came up among them.* It was not a part of the great empire severed from the rest by the violence of the times. It came up among the fragments from a different source. *Three of the first horns were rooted out before it.* There is a very remarkable event in history to which this statement refers. In the seventh century two of the most momentous changes in civil and ecclesiastic affairs were originated. One of these belongs to the course of events now under consideration. This was the rise of Antichrist, a new order of men claiming and exercising a supremacy in Church and State. We have now to trace the principal steps of this remarkable occurrence. Gregory I. (590-604) broached the doctrine of purgatory and its kindred practices, such as prayers and masses for the dead, indulgences, and even prayers to the dead. This was

the opening of the pit of the abyss of Antichristian error. For Antichrist is explained to be either antagonist of Christ, or an assumer of His place or prerogative. Now the government of the unseen world, the propitiation for sin, and the intercession for sinners with the Father, belong properly and solely to Christ; and he who intrudes into these functions is in the deepest sense Antichrist. In the council of 589, the title of universal bishop had been conferred upon John the Faster, patriarch of Constantinople. This was strongly resented by the Bishop of Rome, and in 595 Gregory I. made every endeavour to have this decision revoked, and gave utterance to the solemn sentence: "I confidently affirm, that whoever calls himself universal priest, or desires to be so called in his elation, is the precursor of Antichrist." This shows at least a deep-seated impression that this was an Antichristian title. In the course of a few years, however (A.D. 606, or at all events between 604 and 610), this very title was accepted by a successor of Gregory the Great. This marks the rise of the Papal supremacy in the Church, which contained within it the germ of supremacy in the State, to be unfolded in view in full vitality in the first half of the next century. In A.D. 726, Leo Isaurus, the emperor, issued an edict ordering the images of the saints to be removed from the churches, and the worship of them to be abandoned. This was resisted by Pope Gregory II., who induced the people of the Roman duchy to expel their duke, and was himself acknowledged to be their chief magistrate about A.D. 730. Here is the visible beginning of the temporal power of the pope, which was co-ordinate with the avowed worship of images. In A.D. 751, Pepin, mayor of the palace of Childeric, king of the Franks, with the concurrence of the Frankish nobles, put the following question to Pope Zacharias: "Whether a valiant and warlike nation might not dethrone an indolent and incompetent king, and substitute in his place one more worthy, who had done great services to the State, without breaking the divine law?" This question was answered in the affirmative. And the answer was confirmed when Pope Stephen II. visited Gaul in A.D. 754, absolved Pepin from his oath of allegiance, and crowned him King of the Franks. At this juncture

Aistulphus, king of the Lombards, was aiming at the conquest of Rome, after he had set aside the exarch of Ravenna, and seized upon the southern part of Italy. In this strait, Stephen implored the aid of Pepin, who wrested from the Lombard king the exarchate, and bestowed it, or part of it, on the pope, A.D. 755. And his successor Charlemagne, under the same influence, in 774, overturned the kingdom of the Lombards in Italy, and proclaimed himself sovereign of Lombardy. Thus before the little horn three kingdoms were rooted out—the Merovingian dynasty, the Lombard, and the exarchate of Ravenna, belonging to the Greek empire. *Eyes like the eyes of a man*, not of a wild beast. The eyes of a man are the symbol of reason, and point to the image of God in man and to the Church, which has been created anew after this image. This kingdom was not of the same kind with the others. It was not a secular, but an ecclesiastic power. The truth of the Word of God had been so far understood and accepted as to moderate the wildness of the animal nature. *And a mouth speaking great things*—great boastings, extravagant assumptions, and consequent impositions on those who submit to its pretensions. Not the sword but the word is the weapon by which this power asserts its authority and maintains its sway. There is no figure on the page of history, in the field of the Roman world after its dismemberment, that matches this whole description but the Papacy. It was small in its beginning, the see of a bishop of the Christian Church in the old imperial city. It came from a source external to the political world, at a time when it was broken into ten kingdoms. Three of these kingdoms were rooted out by its means, and new dynasties established in their place. In it were eyes like a man, for it professed principles and contemplated ends different from those of the State. And in it was a mouth speaking great things, for it claimed to be the head of the whole visible Church—it arrogated to itself a supremacy over all States, extending to the absolving of subjects from their allegiance, and it assumed authority over the forgiveness of sins, not only in this world but also in the world beyond the grave. And by speaking great things, it succeeded in doing great things. Those who hold that the fourth monarchy is that of the Greeks

generally regard the little horn as Antiochus Epiphanes. But (1) Antiochus was an individual—the horn usually denotes a kingdom with a succession of sovereigns ; (2) three horns, that is three of the ten kingdoms, were not rooted out before him ; (3) his eyes were not in any sense like the eyes of a man ; (4) he was not remarkable for speaking great things ; and (5) he did not continue for a long period.

V. 9. The seer now lifts his eyes from the human to the divine side of things. He contemplates the providence of God controlling the affairs of men. *I beheld until.* This implies a considerable interval, during which the arbitrary usurpation was continued and aggravated. *They set thrones.* Thrones are seats for judgment. The usurping power, having run its course, is about to be judged. *The Ancient of Days.* The Most High is so named from the eternity of His being. *Sat,* for a great process of judgment in the providential government of God. This is not the final assize ; for many events have yet to take place before that day comes. *His raiment* symbolises the manifest character. *White as snow.* Holy, holy, holy is the Lord of Hosts. *The hair of His head like pure wool.* This signifies the wisdom and equity of age—in this case, of eternity. *His throne.* This implies that the thrones which they set were not His throne, but thrones subordinate to His, on which were seated the true powers of His Church, carrying out according to His will the decisions of His providential judgment concerning affairs on earth. His throne is here brought into conspicuous view, to show that the Lord alone reigneth, and that the saints who are in fellowship with Him, and not the men of worldly mind who sit in the chair of office, are the true and rightful rulers of His Church. (Compare Revelation iv. 2-4.) *Flames of fire,* indicating the resistless energy of the Holy Spirit of Him who is a consuming fire in passing sentence of condemnation on the guilty. *Its wheels,* marking the movement of the throne throughout the whole domain of being. *Burning fire,* ever active for the administration of justice V. 10. *A stream of fire,* the irresistible potency of the Eternal Spirit. *Arose,* had its source and presence in God. *Went from,* in its manifold exercise. This is the procession of the Holy

Spirit in the essential energy of His nature. (Rev. iv. 5.) *Thousand thousands*—an innumerable company of ministering and adoring spirits. *The judgment sat.* The moment of special retribution in the providence of God is come. *The books*, the indictments, written in the records of heaven, against those who are to be tried. The results come to view in the judicial providence of God, which deals with the principles and practices of men and systems—with the latter here, with the former here and hereafter.

V. 11. *I beheld then*, when the sentence was put in execution. *From the voice of the great words.* These vaunting words were the ground of the sentence of condemnation. They claimed to be the voice of heaven, and therefore had authority and power over the policy and practice of the beast. *Until.* This is a second allusion to the length of time during which the horn was uttering his presumptuous words. *The beast*, not merely the little horn, but the fourth beast, which was animated and actuated by the pretensions of this antitheistic and antichristian power. *Was slain*, in the great battle of Armagedon, which is to be fought out on the field of Christendom toward the end of the second millennium of the Christian era. *His body*, the organism which remains after the spirit has fled. The corporate form of the fourth world-monarchy will be dissolved by the process of nature amid the rise of a new state of things (see Rev. xix. 20). V. 12. *From the rest of the beasts.* It is to be observed that the three former beasts are merely described by their prominent marks, while nothing is said of their end, nor of their succession one to another. Hence, after contemplating the destruction of the fourth beast, the seer takes a retrospective glance at the others. *They took away their dominion.* We infer from this statement that each succeeding beast as it came up gradually wrested the dominion from the preceding one. *And a prolonging in life was given to them.* Their subjects incorporated into the fourth monarchy continued to reproduce in their posterity the temper of their former selves. *A season and time.* This prolongation in life of these bestial peoples lasted only for a season and time, and therefore eventually came to an end. The date of the end of their bestial life is not here

determined. During the decline of the fourth world-monarchy, parts of the former universal dominions broke off from it, and grew into independent powers, animated, however, by the old worldly spirit.

V. 13. We now return to the judgment executed on the fourth beast. Simultaneous with this great revolution in human affairs comes into view the agency by which it was accomplished. A new personage, hitherto unnoticed, now comes on the scene of vision. *With the clouds of heaven*, with all the signs of an advent from heaven. *One like a son of man*, having the human nature which distinguished him from the bestial rulers, and at the same time coming with the clouds of heaven, and therefore of a nature higher than that of man. *Advanced to the Ancient of Days*. This is not an ascension, for He came with the clouds of heaven : but an intervention on behalf of the saints who follow Him. This is the stone cut out without hand which smote the image of Nebuchadnezzar when the God of heaven set up the kingdom that shall never be moved. *They brought Him nigh before Him*. He is accompanied by all the saints of God in heaven and on earth. He had gone forth conquering and to conquer, and now He has gained the victory and awaits the kingdom. V. 14. *And to Him was given dominion and glory and kingdom*. The Ancient of Days is the giver. In His providential government He gives by His intelligent agents and concurrent instruments. At the head of all these agents is the Supreme Agent who has fought the battle and won the victory. *All peoples shall serve Him*. His kingdom will be truly universal. The fulness of the Gentiles and the remnant of Israel will flow into the kingdom of the Lord and His Anointed. *An everlasting dominion*. It shall not pass away nor be destroyed like the carnal kingdoms by which it was preceded, though a final attempt to overthrow it may be made, and the stupendous event of the resurrection and the judgment of the quick and the dead may intervene.

15 For me Daniel my spirit was grieved in the midst of my frame, and the visions of my head troubled me. 16 I drew near unto one of them that stood by, and asked of him

the truth of all this: and he told me, and made me know the interpretation of the things. 17 These great beasts, that are four, are four kings that shall arise out of the earth. 18 And the saints of the Most High shall receive the kingdom and hold the kingdom for ever, even for ever and ever. 19 Then I wished for the truth of the fourth beast, which was diverse from all, exceedingly dreadful, whose teeth were of iron and its nails of brass; that devoured, crushed and trampled the residue with its feet; 20 And of the ten horns that were in its head, and of the other that came up, before which three fell; that horn that had eyes and a mouth speaking great things, and whose look was greater than his fellows. 21 I beheld, and that horn made war with the saints and prevailed over them; 22 Until the Ancient of Days came and gave the judgment to the saints of the Most High, and the season arrived that the saints held the kingdom. 23 Thus he said, The fourth beast shall be the fourth kingdom on the earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down and crush it. 24 And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and this shall be diverse from those before, and shall cast down three kings. 25 And he shall speak words against the Most High, and wear out the saints of the Most High, and he shall think to change seasons and law, and they shall be given into his hand until a time and times and half a time. 26 And the judgment shall sit, and they shall take away his dominion to lay waste, and to destroy unto the end. 27 And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey

Him. 28 Thus far is the end of the matter : for me Daniel my cogitations much troubled me, and my colour changed in me ; and I kept the matter in my heart.

2. THE INTERPRETATION.—Vs. 15-28. Verses 15 and 16 contain the introduction to the interpretation. *Grieved*, pierced. The grief sprang from contemplating a succession of worldly powers arising, all of whom were under the bondage of the animal nature, to hold absolute sway over the earth, control the destinies of his people, and exercise a malign influence over them for a long period. And even the little horn, that had the human eyes and arrogant voice, would be a sterner and haughtier tyrant than any of his fellows. This was a very dark prospect through which to look to the distant point of retribution for the evil and triumph for the good. V. 16. *Unto one of them that stood by.* This belongs to the concomitants of the vision. *The truth*, the meaning of all this, the reality that lay behind the representation.

Vs. 17, 18. A brief solution is here given to the vision. *Are four kings* or dynasties, having a succession of kings. This single sentence elucidates the half of the vision. *That shall arise out of the earth* in contrast with the kingdom of heaven. The earth is here taken in a wide sense to include the sea (v. 3). V. 18. *Receive the kingdom*, from the God of providence and grace. *Hold the kingdom for ever.* This is the consoling point for the seer. But it stands at a distance as yet undefined, and what is to befall his people in the long interval is not apparent.

Vs. 19-22. The second question of the seer. Some additional particulars concerning the little horn appear in this question. *I wished for the truth*, longed to know the meaning of the fourth beast, especially of that which did not come out in the dream of Nebuchadnezzar. It is to be noted that the stone cut out without hands is prominent in that dream, and the little horn which was its antagonist and supplanter is unnoticed ; whereas here the little horn, which grew in a certain sense out of the Church, comes into view among the worldly kings, because it partook of their spirit, which had now penetrated into the Church. V. 20.

Whose look was greater than his fellows. He stood among his fellows as a secular power; but his pretensions were to be supreme over State as well as Church. V. 21. *Made war with the saints.* To make war with the saints is to make war with Christ, the King of saints. This is therefore a mark of Antichrist. *And prevailed against them.* Persecution unto death of individuals and tribes for adherence to the truth of God is the act of a false prophet. V. 22. *Until the Ancient of Days came* in the due course of retributive providence. The Lord reigneth; let the earth rejoice. Let the wrong-sufferer live and die in hope, and the wrong-doer await his doom. *And gave the judgment,* that is, the authority and power to judge. This is simply a reiteration of v. 18. The saints now came into the supremacy, and were able to pronounce and execute judgment on the antitheistic system that had hitherto prevailed. In the only other passage in which the phrase occurs (Ezek. xxiii. 24), it can only have this meaning. *The saints held the kingdom,* came to be the ruling power in the world of mankind. This implies that the kingdoms of men came to be regulated by the principles of true Christianity.

Vs. 23-27. The answer to the second question. V. 24. *Ten kings,* the ten dynasties into which the totality of the fourth empire fell. *Another shall arise after them,* after the ten horns came into existence. Christ, the Head of the Church, came in the flesh under Augustus, the first Roman emperor. Christianity grew and spread amidst severe and obstinate persecution from the heathen, till the reign of Gallienus, who, A.D. 260, issued the first edict of toleration. This was undoubtedly a real benefit to the Church. But it was not without a certain injurious effect. The worldly, the courtiers and the philosophers, began to flow into the Church. These classes carried a portion of their old habits and prejudices with them, and sowed the seed of that arrogance which culminated at length in the little horn. When Constantine the Great professed the Christian faith about A.D. 312, passed the edict of Milan tolerating the Christians A.D. 313, and made Christianity the religion of the State not later than A.D. 324, the sun of the imperial favour fostered the growth of the Church by accessions from all classes, and

caused the seeds of pride and ambition to strike root and spring up in Christendom. This haughty spirit concentrated itself in the Bishop of Rome, and came into open manifestation about the time of Gregory the Great, A.D. 590-604, as we have already seen (p. 129). Hence it appears that the rise of the little horn was about six centuries after the Christian era. V. 25. *He shall speak words against the Most High.* The weapon of the Captain of our salvation is the Word of God. Hence He rears the Church by speaking words of grace and truth. And hence the little horn, which is a degenerate branch of the spiritual vine, exerts his influence by speaking great words. But being animated by the spirit that now worketh in the children of disobedience, and claiming at the same time to be the head of the Church, he is found persecuting the saints of God, arrogating the place and prerogative of God in the forgiveness of sin, the opening of the pit of the abyss, and the offering of the sacrifice of the mass for the souls in purgatory. In all this he is speaking words against the Most High. *Wear out the saints.* The persecution of men of God is the usual accompaniment of blasphemy against the Most High. Thus they persecuted the Paulicians, the 'Albigenses, the Bohemians, the Waldenses and others. *Think to change seasons and law,* to determine the seasons of religious festivals and to multiply them in addition to the Lord's day, and to introduce a code of the commandments of men by which the Church, the State, and their mutual relations are to be regulated. Such were the aims and proceedings of the Papal power. *They shall be given into his hand.* By permission of the providence of God, a temporary despotism, after an anti-theistic principle, is to be acquired and exercised. The Church, along with its leaders and their self-constituted head, will become generally corrupt, and reap the fruit of its degeneracy in the bondage of superstition and oppression which it is doomed to endure. *Until.* Here again is a third note of a long period of the supremacy of evil in the world. *A time and times and half a time.* This famous period recurs in Daniel xii. 7, and re-appears in several forms in the Book of Revelation. The date of its commencement or close is not to be determined by a day or a year, because it

begins with growth and ends with decay, each of which may range over a number of years. Moreover, it does not in all cases denote precisely the same portion of the chronology of the world, since it turns out that it is applied to more than one series of events. This is the fact, even in the two places of Daniel in which it occurs, as we find that the scene of affairs is here laid in the West, and there in the East. Here the horn is, like the other ten, a power showing its influence in temporal things; but, unlike them, springing up in the Church and claiming to belong to it, while opposed to it in spirit. This power began to make its appearance above the surface soon after the fall of the Western Empire, A.D. 476. Whether it be a fact or not that Clovis sent a golden crown to the pope, A.D. 498, it is certain that by his conversion to the Christian faith and devotion to the interests of the Church, he helped greatly to lay the foundation of the Papal power. This was sensibly advanced in the time of Gregory I., A.D. 590-604. The temporal power of the pope was commenced when Gregory II. made himself master of the Roman duchy in A.D. 730, and confirmed and extended when Pepin added to the States of the Church a considerable part of the exarchate of Ravenna, A.D. 755. The growth of the little horn into conspicuous importance thus occupied an interval of nearly 300 years. If we add 1260 years to the first two of these dates, we arrive at A.D. 1736-58. This period is characterised by the rise of free-thinking, by the controversy between the Jansenists and Jesuits, and by the violent contests which resulted from the publication of the bull *Unigenitus*. The occasion of this bull was the translation of the New Testament into French by Paschasius Quesnel, accompanied with notes embodying the doctrines of the Jansenists. Induced by Louis XIV. and the Jesuits, Pope Clement XI. issued in A.D. 1713 the bull, so called from its first word, condemning 101 propositions contained in the work of Quesnel, and re-affirming the old corruptions of the doctrines of the faith which had led to the protest of the Reformers. The state of public opinion occasioned by all these causes tended to loosen the attachment of the people to the Papal system and to shake the power of the little horn. The pontiffs of this age were engaged in fre-

quent contests with the Kings of France, Portugal, Sardinia and Naples, and were generally obliged to succumb. Here we cannot but see the waning of the power of the little horn. If we add 1260 years to 601-610, the period in which the system of purgatory was put forward by Gregory I. and the title of universal bishop was assumed, we are brought to 1861-70. In A.D. 1861 the kingdom of Italy was formed, of which the States of the Church, by a public vote, made themselves a constituent part; and in A.D. 1870 the city of Rome was evacuated by the Emperor of France, and entered and occupied by the King of Italy. This ends the territorial dominion of the little horn. If we add 1260 to 730 and 755 we come to A.D. 1990-2015. At the former of these dates we may expect the beginning of the end of its long predominance over the minds of men. V. 26. *The judgment shall sit.* The judicial process in the providence of God will become conspicuous. *Take away the dominion.* This describes the period from 1700-2000, a struggle for expiring dominion, which will last for nearly three centuries. The territorial power ended A.D. 1860-70. The temporal power will disappear about 1990. The final destruction of the little horn will follow in A.D. 2015. V. 27. The grandeur of the issue is expressed in appropriate terms. *The kingdom,* the supreme power on earth. *The greatness of the kingdom.* This shows that separate states may continue to exist; but the animating principle and the paramount influence will proceed from the saints of the Most High. The struggle for the final victory of the holy people will be of long continuance. If dated from the waning of the little horn in the beginning of the eighteenth century, it will go on for three centuries; but if dated from the first great insurrection against the oppressive despotism of Antichrist in the beginning of the sixteenth century, it will extend to five hundred years.

V. 28. *Thus far is the end.* The vision has a striking and definite termination. *My cogitations much troubled me.* Notwithstanding the interpretation which was vouchsafed, the vision involved much to trouble the mind of Daniel. The people of the saints of the Most High are to rise to the supremacy on the earth, but only in the remote future long after the time of the prophet. And they are not clearly

connected with his own nation. Hence it was natural that he should *keep the matter in his heart*, and long and pray for clearer light. Accordingly in the second vision we find a nearer approach to his people, their country is the scene in which the vision is laid, and the revival of the true religion in that land is plainly indicated.

VIII.—THE SECOND VISION OF DANIEL. CHAPTER VIII.

The era to which this vision refers is that of the Greek Monarchy, not that of the Roman. The scene is in the East, not in the West. The present vision is thus distinguished from the former. It resembles the former in this respect, that it is accompanied with a brief interpretation.

In the third year of the reign of Belshazzar the king a vision appeared unto me Daniel, after that which appeared unto me at the beginning. 2 And I saw in the vision: and it happened when I saw, that I was in Shushan the castle, which is in Elam the province; and I saw in the vision, and I was by the river Ulai.

3 And I lifted up mine eyes and saw, and lo a ram standing before the river, which had two horns, and the horns were high, and the one was higher than the other, and the higher came up last. 4 I saw the ram butting westward and northward and southward, and no beasts could stand before him, and there was none to deliver out of his hand: and he did according to his will, and became great. 5 And I was considering, and lo a he-goat came from the west over the face of the whole earth, and he touched not the earth; and the goat had a notable horn between his eyes. 6 And he came to the ram having two horns, which I saw standing before the river; and he ran to him in the fury of his strength. 7 And I saw him drawing near the ram, and he was enraged against him, and smote the ram and brake his two horns;

and there was no strength in the ram to stand before him ; and he cast him to the earth and trampled him ; and there was none to deliver the ram out of his hand. 8 And the he-goat waxed very great, and when he was strong the great horn was broken : and for it came up four notable ones toward the four winds of heaven. 9 And out of one of them came forth a horn of little size, which waxed exceedingly great toward the south and toward the east and toward the pleasant land. 10 And it waxed great unto the host of heaven, and cast to the earth some of the host and of the stars, and trampled them. 11 And he magnified himself unto the prince of the host, and from him he took away the standing service, and cast down the place of his sanctuary. 12 And a host is given against the standing service for transgression : and it will cast truth to the earth, and practise and prosper. 13 And I heard one saint speaking, and another said to the person that spake, How long is the vision, the standing service and the desolating transgression, the giving of both sanctuary and host to be trampled down. 14 And he said unto me, Unto two thousand and three hundred evening-mornings : then the sanctuary shall be cleansed.

1. THE VISION.—Vs. 1-14. In the first place we have the introduction, vs. 1, 2. *In the third year, 553 B.C.*, only two years after the first vision. *After that.* It is obvious that Daniel traced a connection between the present and the previous vision. V. 2. *The castle.* This is the citadel. Most of the ancient towns were forts. This was a royal residence of Persian monarchs. Daniel was there merely in vision. *Elam*, a province of Persia. *By the river Ulai.* This is the Kuran, the Eulaeus of the Greeks, into which flow the Shapur and the Dizful. He describes himself as in the country, where it was natural to see rams and he-goats, and in the territory of the Medo-Persian Empire, though it was not yet in existence.

Vs. 3-14. The Vision proper. *A ram.* This is a domestic

animal, and points to a milder aspect of the kingdom before us. We learn from v. 20 that it represents the kingdom of Medo-Persia, which was gentle in its dealings with the people of the Lord, though fierce and intractable in war. *Which had two horns*, representing the Median and the Persian power. *The two horns were high*, indicating their advance into prominence and power. *And the one was higher than the other*. This was the Persian, which in the person of Cyrus cast the Median into the shade. *And the higher came up last*. Deioces of Media made his mark in history. His son Phraortes conquered Persia. Cyaxares his son united with Nabopolassar in taking and destroying Nineveh, 625 B.C. Astyages, who succeeded him in 595, was the father of Cyaxares II., the Ahasuerus, as we conceive, who was father of Darius the Mede (Dan. ix. 1). The same Astyages was father of Mandane, the mother of Cyrus the Great. Thus it is clear that the higher came up last. Persia was quite subordinate till the time of Cyrus. V. 4. *Butting westward and northward and southward*. Cyrus pushed his conquests westward into Babylon and Syria, northward into Lydia and Scythia, and southward into Egypt. Cambyses, Darius Hystaspis, Xerxes and other Persian monarchs, pursued the same course. *No beasts could stand*. Cyrus was successful in all his enterprises, until he was slain, as some report, in Scythia, 529 B.C. He *became great* in the sense of having founded the second of the four world-monarchies, which lasted from 538 to 330 B.C.

Vs. 5-8. The Greek Monarchy. *I was considering*. It is evident that the previous part of the vision was only preliminary. The chief object of contemplation is the power now coming into view. *A he-goat*, another domestic animal. It fitly represents the Macedonian King, whose cognisance was a he-goat. Both the Medo-Persian and the Grecian Empires behaved kindly in the first instance toward the people of Israel. *From the west*. Greece lay to the west of the Medo-Persian Empire. *Over the face of the whole earth*, the whole of the Eastern Empire. *Touched not the earth*. The progress of Alexander was very rapid. In 334 B.C. he gained the battle of the Granicus; in 333 that of Issus; in 332 he took Tyre, conquered Egypt and founded Alexandria;

in 331 he defeated Codomannus at the battle of Arbela, and in 330, on the death of the Persian monarch, he completed his conquest. *A notable horn.* This was Alexander himself, who had no single successor of any note. V. 6. *Ran to him.* This denotes the impetuosity of his movements. V. 7. *None to deliver the ram.* This verse describes the irresistible and total defeat of the Persian power. V. 8. *Waxed very great,* penetrated even into India beyond the ordinary bounds of the empire. *The great horn was broken.* At Babylon, while arranging the plans for the consolidation of his great empire, he was attacked by a fatal disease, and died on the eleventh day, 323 B.C. *Four notable ones.* After a series of struggles and changes the dominions of Alexander fell into four kingdoms—Macedon with Greece to the west, under Cassander; Thrace to the north under Lysimachus; Syria with Babylon to the east under Seleucus; and Egypt to the south under Ptolemy. The era of Seleucus at Babylon commenced in 312 B.C.

Vs. 9-12. The Eastern little Horn. This evidently sprang out of the Grecian monarchy. The Roman Empire does not come within the range of this vision. *Out of one of them.* The four kingdoms run their course for a long time without producing any new kingdom of importance. It is natural, however, to look for the new power in Syria, which was the most eastern and the most extensive, including Babylonia, Persia, Arabia, Syria, and eventually Palestine—the holy land of Daniel's people. *A horn,* according to the usual acceptation, not a single individual, but a dynasty, consisting of a succession of such rulers, and therefore not Antiochus Epiphanes. *Of little size,* rising from a small beginning. This is exactly true of Mahomet. This horn, though springing from a small source, did not continue small. *Waxed exceedingly great.* Its growth was very rapid. *Toward the south*—Arabia, Egypt, and onwards. *Toward the east*—Mesopotamia, Persia, and Transoxiana. *Toward the pleasant land.* This is Palestine, as is manifest (Ps. cvi. 29), "Land of desire" (Jer. iii. 19, Ezek. xx. 6, 15), "The glory of all lands" (Zech. vii. 14). All this is without any proper application to Antiochus Epiphanes, whose kingdom did not begin with himself,

and did not grow to any notable extent. V. 10. *Waxed great unto the host of heaven.* This refers to his coming into conflict with the people of God. *Cast to the earth some of the host of the people of God.* However corrupt the Church of God had become, it still contained some true believers. *And of the stars, of their pastors and teachers.* (Rev. i.) These are conspicuous and influential, and therefore the chief objects of persecution. This was true of all assailants of the saints of God. V. 11. *Magnified himself.* This is an advance on all that goes before. *Unto the prince of the host.* At the time of the surrender of Jerusalem to Omar, A.D. 637, Sophronius was patriarch of Jerusalem and the titular head of a certain section of the Christian Church. But he was not thereby entitled to be called the prince of the host, nor was his submission to the caliph an adequate fulfilment of the words before us. The Prince of the Host is He who holds the stars in His right hand, and is the Captain of the Host of the Lord. (Rev. i.; Jos. v. 14.) Mahomet placed Jesus as a Prophet above Moses; but he placed himself above both. Thus he magnified himself above the Prince of the Host. *From him he took away the standing service.* By the command of the Caliph Omar, the ground of the temple of Solomon was prepared for the foundation of a mosque (*Gibbon*). Thus the stated service of the God of revelation was removed, and that of the Allah of Mahomet was set up in its stead, and there it remains to this day. V. 12. *And a host is given.* The caliphs were followed by a multitude of warriors who were devotees, because they expected heaven as the reward of fighting to the death for Allah and his prophet. *For transgression.* The sins of the people who called themselves after the true God and dishonoured His Word, brought on this calamity. Mahometanism was in one sense a recoil against the idolatry of the main body of the Christian Church. *Cast truth to the earth.* The truth suffers when most of its professed followers become renegade, and the faithful few suffer persecution alike from friend and foe. *Practise and prosper.* For a century after the Hejirah, A.D. 622, the Saracens extended their conquests over Egypt, North Africa, Spain, part of France, Sicily, the south of Italy, and many parts of the East.

Vs. 13, 14. The question how long answered? *One saint*, a holy one of God, of what nature we are not told. *The person*, the individual who is open to the view, though unknown or undetermined. *How long is the vision?* The process in history presented in the vision is of long continuance. The chief object held out to view is the Greek Monarchy. That which goes before is merely preparatory. *The standing service*. This was the stated mode of worship, which existed in one form among the Jews, and in another among the Christians who succeeded them. The fate of this ordinance of worship was the question before the prophet's mind. It is known that Alexander the Great visited the temple in Jerusalem, and conferred certain privileges on the Jews in 332 B.C., which were confirmed when his kingdom was established in 330, on the death of Darius. This standing ordinance was interrupted for a short time in the reign of Antiochus Epiphanes, for a much longer time after the burning of the temple and the destruction of Jerusalem, and for a still more lengthened period after the capture of the city in the days of Omar. *And the desolating transgression*. This transgression is the immorality and superstition which crept by degrees into the Church, and threatened the total destruction of its spiritual life. This was desolating in itself, and brought on the degenerate Church the consequent desolations of the Mahometan conquest. *The giving of both sanctuary and host to be trampled down*. This was the desolating effect of the transgression. The invader trampled down the sanctuary and the sacred host of worshippers, whether professing Jews or Christians, wherever he carried his victorious arms. This disastrous process went on through all the ages, including the Crusades and subsequent calamities. The question is how long is this desperate state of the Church to last. V. 14. *Evening-mornings*. This peculiar phrase appears to be used in allusion to the standing service, which, in the Jewish custom, consisted of the burnt-offering of a lamb evening and morning, accompanied with the minchah or oblation of fine flour. The phrase stands for evening and morning, as we learn from v. 26. This phrase, for a day, occurs six times in the first chapter of Genesis. *Two thousand and three hundred*. Taking a day for a year,

and starting from the death of Darius Codomannus, 330 B.C., as the opening year of the Grecian Monarchy, we are brought in 2300 years to about A.D. 1971, as the terminal point of the vision, including the standing service, the desolating transgression, and the trampling down of the sanctuary and the host. *Then the sanctuary shall be cleansed*, literally justified, delivered from the blood-stained hands of the desolator. This desolator is the horn that from a small beginning became a mighty power in the East, and particularly in the Holy Land and city and temple. This is at present the Turkish power, which is waning toward its end. It will depart from Europe, and at length vanish from the pleasant land.

15 And it came to pass, when I Daniel saw the vision, and sought the meaning, then lo there stood before me as the appearance of a man. 16 And I heard a man's voice between Ulai, and he called and said, Gabriel, explain to this man the vision. 17 And he came near where I stood; and when he came, I was afraid and fell upon my face; but he said unto me, Understand, son of man, that the vision is for the time of the end. 18 And when he spake with me, I fell into a deep sleep on my face toward the earth: and he touched me and made me stand in my place. 19 And he said, Lo, I will make thee know what shall be in the latter end of the indignation: for at the set time is the end.

20 The ram which thou sawest having the two horns is the kings of Media and Persia. 21 And the rough goat is the king of Javan: and the great horn that is between his eyes is the first king. 22 And when it was broken, and four stood up instead of it, four kingdoms out of the nation shall stand up, but not in his strength. 23 And at the latter end of their kingdom, when the transgressors are come to the full, a king bold of face, and understanding riddles, shall stand up. 24 And his strength shall be mighty, but not by his own strength: and he shall destroy wonderfully,

and shall prosper and practise, and he shall destroy the mighty and the holy people. 25 And in his craft he shall cause deceit to prosper in his hand; and shall magnify himself in his heart, and in security shall destroy many: and he shall stand up against the Prince of princes; but he shall be broken without hand. 26 And the vision of the evening and the morning which has been told is truth: and thou shut up the vision; for it is for many days. 27 And I Daniel fainted, and was sick certain days: and I arose and did the business of the king; and I was astonished at the vision, and none understood it.

2. THE INTERPRETATION.—Vs. 15-27. The introduction occupies four verses. *As the appearance of a man*—a man in the strength of his nature. Messengers from the spiritual world always appear in the form of man. V. 16. *A man's voice*. The speaker with a human voice is not further indicated; but he is a commander. *Gabriel*, mighty man of God. He was sent again to Daniel (ix. 21), and to Zacharias and to Mary (Luke i. 19-26). This seems to be the appearance of a man before-mentioned. The only other angel named in Scripture is Michael (who is like God). (Dan. x. 13.) V. 17. *I was afraid*. This is the usual effect of a supernatural appearance. *Son of Man*, as often in Ezekiel. This indicates the universality of His mission. He represents not only Israel, but all mankind. For the time of the end, that is, contemporary with the close of the fourth world-monarchy. This is clearly against the application of the vision to Antiochus Epiphanes, who was not at the time of the end in any important sense. V. 18. *Touched me*. The touch of supernatural power restored him to strength and intelligence.

Vs. 19-25. The Interpretation proper. *The latter end of the indignation*. The indignation is against the transgression. A long period of forbearance usually precedes. Then the indignation shows itself in the execution of signal judgments upon the transgressors. These fell upon the people of Israel on account of their ungodliness, and in the

latter time is to extend to the Church of Christ on account of their wide-spread degeneracy. The latter end of the indignation reached far beyond the brief course of Antiochus Epiphanes. *At the set time is the end.* The set time is determined by the concurrence of all the conditions essential to the result. The result is here called the end. The doings of Antiochus did not constitute or bring about an end.

V. 20. *The kings.* The plural is used because there are two powers here combined. Darius the Mede was the first king, 538 B.C. Cyrus the Persian was the second, 536 B.C. V. 21. *Javan* is contained in the *Iaones* or Ionians, an ancient branch of the Hellenic race. *The first king,* Alexander the Great, who finally defeated Darius Codomannus in the battle of Arbela, 331 B.C. The Persian monarch died in the following year. V. 22. *Four kingdoms.* These are the four horns. *But not in his strength.* Syria, the greatest of them, was only a part of the original empire. V. 23. *At the latter end of their kingdom or reign.* On referring to the list of the kings of Syria (see on xi. 4), we find that Antiochus Epiphanes was about the middle and not at the latter end of the Seleucid line. Moreover, a kingdom founded by the Maccabees, and acknowledged by the Romans, subsisted in Palestine from 166 B.C. to A.D. 7, when Palestine was annexed to Syria as part of a Roman province. The Roman power continued long in succession to the Syrian kingdom. This chapter is remarkable for the omission, by silence, of long intervals of time. *When the transgressors are come to the full.* The Jewish transgressors, whom Daniel would have directly in view, came to the full when they crucified the Lord of glory, and the judgment of a retributive providence came upon them in the siege and destruction of Jerusalem. The nominal Church of Christ in the East also fell into transgression, and their iniquity came to the full in the form of superstition and idolatry about the sixth century of the Christian era. *A king bold of face and understanding riddles.* This is plainly the character, not of Antiochus, but of Mahomet. He was a man of strong purpose and given to meditate on abstruse questions concerning God and His providence. Neither of these qualities is prominent

in Antiochus. V. 24. *Not by his own strength.* This is striking in Mahomet. He had no power in himself; no line of descent from kings; no claim to an existing throne; no allies to support him. This was simply the power of circumstances under the divine providence. It lay chiefly in the corruption and decrepitude of the contemporary powers. *Destroy wonderfully.* He and his elective successors were active and rapid and wonderful destroyers. *The strong.* The strongest of their antagonists bent before them. *The holy people.* Those who professed to be the servants of the Most High God in the East gave way before them. V. 25. *In his craft,* in dealing with those who came into contact with him. *Cause deceit to prosper.* The deceit of passing off the Koran for a divine revelation and all that followed this. *Magnify himself in his heart.* The pretender is often a great self-deceiver. *In security,* when men are expecting nothing. These traits are peculiarly characteristic of the Mahometan power. *Stand up against the Prince of princes,* as in vs. 11, 12. This is the height of presumption in the East, to which there is no parallel but that of Antichrist in the West. *Broken without hand.* In the brief and abrupt style of this chapter the seer, after lifting his eye to the height of his arrogance, passes on at once to his unexpected end. He is to fall from internal weakness.

V. 26. *Vision of the evening and the morning.* This brings back the mind to the period during which this aggressive power is to prevail. *Is truth.* It unfolds a leaf in the providential purpose of God concerning the Church. *Shut thou up.* The vision is of long period, of which the end is far distant. *It is for many days.* It does not refer merely to approaching events, as the return from the Captivity, or the successful resistance of the Maccabees to the heathen despotism of Antiochus Epiphanes, or to the first coming of the Messiah, or to the destruction of Jerusalem by Titus, but to another portentous power subsequent to all these. V. 27. *Fainted.* This vision brought on a weakness which lasted for some days. *The business of the king.* This shows that in the third year of Belshazzar Daniel was still in the employment of the court. *Astonished.* He was still unable to penetrate into all the significance of the vision.

The destiny of his people was if possible more mysterious than ever. Their final triumph, and the intervening movements by which it was to be retarded or advanced, are still left comparatively in the dark.

It remains to sum up the argument for the application of the latter part of the vision directly to Mahomet. It was stated in vii. 12, that the rest of the beasts before the fourth and last had a prolonging of life for a season and time. In the present vision the second and third of the beasts are distinctly brought before us, but not the fourth. The third overthrows the second, takes its place, and has a great prolongation of existence running parallel with the fourth beast even in its latest form. We pass over the dynasty of Seleucus, which came to an end in 64 B.C., when Pompey reduced Syria to a Roman province, and also over the long period of subjection to the Roman Empire, during which it was parcelled out into a varying number of petty principalities making no mark in history till the seventh century of the Christian era. Then we come upon a famous character, whom we have taken to be the horn springing from the Syrian dynasty of the successors of Alexander. This is Mahomet, whose era commenced in A.D. 622, and we proceed to consider how far he corresponds with the prophetic description of the eastern horn. 1. He sprang out of one of the four horns that replaced Alexander's empire, and originated a dynasty, which under a variety of form and family has continued to the present day. 2. He rose from the smallest possible beginning, being a private individual, whose father was an Arab and his mother Amina was a Jewess. 3. He grew rapidly to a vast power, waxing great toward the south in Arabia and Egypt, toward the east in Mesopotamia, Persia and Transoxiana, and toward the pleasant land, which is Palestine. In less than a hundred years the caliphs who succeeded him had spread their conquests over Arabia, Syria, Persia, Tartary, Egypt, Africa and Spain (v. 9). 4. He prevailed over the host of heaven, that is, the Christian Church having patriarchs in Jerusalem, Antioch and Alexandria. He cast down many of this host and of their teachers (v. 10). 5. He magnified himself even to the Prince of the host; since he acknowledged Moses and

Christ to be prophets, but only inferior to himself. He removed the standing ordinance of Christian worship from the temple area, and established in its stead the service of the mosque (v. 11). 6. The process of things set forth in the vision was to endure from the date of the Greek monarchy to the last half of the twentieth century of the Christian era; and the Mahometan power continues to this day (vs. 13, 14). 7. He came in the aftertime of the dynasty, when the transgressors were come to the full (v. 23). The Christian Church in the East was at that time devoted to the worship of images, and in all outward appearance destitute of spiritual life. 8. Mahomet was a man of strong determination and addicted to dark sentences, as is manifest from his life and from the book which he composed. 9. His power was enormous; but it was owing, not to himself, but to the times in which he lived, especially the deep demoralization of the Christian Church which demanded a conqueror and avenger. 10. His craft or practical sagacity fitted him for the enterprise for which he was destined. His weapon was the sword and his course was aggressive. In security, when no assailant was expected, he rushed forward in the path of conquest. He stood up against the Prince of princes, putting forth his Koran as the antagonist of the Bible, and himself as the last and loftiest ambassador of Heaven to man. He is to be broken without hand. We see enough of the waning of his power in our day to warrant our confidence in the vanishing of his presence at the set time.

It is remarkable that the little horn of the West and that of the East were almost contemporaneous in their rise and progress, and are doomed to come to an end about the same time. The seventh and eighth chapters of Daniel correspond in their topics to the two parts of the ninth chapter of Revelation, in which we have a description of the rise of Antichrist and of Islam. The former was grafted on Christianity; the latter on Judaism. The former was a speciality arising out of the fourth monarchy; the latter a similar outgrowth of the third monarchy, within which lay the land of the Jews.

IX.—THE THIRD VISION OF DANIEL. CHAP. IX.

This chapter contains matters that occurred on the eve of the return from exile. We behold the seer anxiously searching the Scriptures, especially the prophecies, concerning this auspicious event, then interceding in prayer on behalf of his people, and in reply receiving a new and surprising communication from heaven.

In the first year of Darius, son of Ahasuerus, of the seed of the Medes, who was made king over the kingdom of the Chaldees. 2 In the first year of his reign, I Daniel understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, to accomplish seventy years in the desolations of Jerusalem. 3 And I set my face unto the Lord God, to seek after prayer and supplication, with fasting and sackcloth and ashes.

4 And I prayed unto the LORD my God, and confessed and said, Ah Lord, the great and dread God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments. 5 We have sinned and done wrong, and committed wickedness and rebelled, and turned away from Thy commandments, and from Thy judgments. 6 And we have not hearkened unto Thy servants the prophets, who spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. 7 Unto Thee, O Lord, belongeth righteousness; but unto us shame of face at this day, to the men of Judah and to the inhabitants of Jerusalem, and unto all Israel that are near and that are far off in all the countries whither Thou hast driven them, because of their trespass which they have committed against Thee. 8 O Lord, to us belongeth shame of face, to our kings, to our princes and to our fathers, because we have sinned against Thee. 9 To the Lord our God belong mercies and

forgivings, since we have rebelled against Thee. 10 And we have not hearkened to the voice of the Lord our God, to walk in His laws which He set before us by His servants the prophets. 11 And all Israel have transgressed Thy law, and turned away from hearkening to Thy voice; and the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against Him. 12 And He hath confirmed His words which He spake against us, and against our judges that judged us, to bring upon us the great evil; for under the whole heaven hath not been done as hath been done unto Jerusalem. 13 As it is written in the law of Moses, all this evil is come upon us; and we appeased not the face of the LORD our God to turn from our iniquities and attend to Thy truth. 14 And the LORD watched for the evil and brought it upon us; for the LORD our God is righteous in all His works which He hath done, and we hearkened not to His voice. 15 And now, O Lord our God, that hast brought thy people forth from the land of Egypt with a mighty hand, and hast made for Thee a name at this day, we have sinned, we have done wickedly. 16 O Lord, according to all Thy righteous deeds, let now Thine anger and Thy fury turn from Thy city Jerusalem, Thy holy hill; because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are a reproach to all that are about us. 17 And now hearken, O our God, to the prayer of Thy servant and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. 18 Incline, O my God, Thine ear and hear; open Thine eyes and see our desolations, and the city on which Thy name is called; for we do not present our supplications before Thee for our righteous deeds, but for Thy great mercies. 19 O Lord, hear; O Lord, forgive; O Lord, attend and do; delay not

for Thine own sake, O my God; for Thy name is called upon Thy city and Thy people.

1. DANIEL'S READING AND PRAYER.—Vs. 1-19. *In the first year of Darius*, 538 B.C. Daniel was carried captive in 606 B.C. He and his people have now been sixty-eight years in exile. Forty-eight years ago Jerusalem's walls were razed, and the temple burned by the sovereign whom he served. But Babylon itself has been taken, and a new dynasty is on the throne. *Son of Ahasuerus*. This name is in Greek Cyaxares and Xerxes. This Cyaxares was, we believe, the son of Astyages, and uncle of Cyrus by the mother's side. *Who was made king*, as the representative of the Medes, who were antecedent to the Persians in dominion. V. 2. *Understood by books*. We can imagine the aged seer pondering over the writings of the former prophets, especially Isaiah and Jeremiah, and meditating on the predictions which they make concerning the destiny of his country and people. *The number of the years*. This was a congenial topic for Daniel, who dealt much in periods of time. *Seventy years*. Here we have the holy number multiplied by the complete number. In Jer. xxv. 11, it is stated that this whole land shall be a desolation, and these nations shall serve the king of Babylon seventy years. And in Jer. xxix. 10, thus saith the Lord, After seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place. The king of Babylon has passed away, and the kingdom of the Medes and Persians is come. It is therefore natural for Daniel to look for the fulfilment of this most explicit of prophecies. He accordingly betakes himself to earnest prayer.

Vs. 4-19. Daniel's prayer. The prayers in Scripture are, in general, brief. That of Solomon on the dedication of the temple may be read in seven minutes; this of Daniel in four. The prayer is simple and needs no interpreter. It is orderly, as all prayer ought to be. It contains an acknowledgment of the goodness of God (v. 4); a confession of national sins (vs. 5, 6); contrasted with the righteousness of God (v. 7); contrasted with His mercy (vs. 8-10); the

consequent curse (vs. 11, 12); impenitence under chastisement (vs. 13, 14); appeal to the history of God's grace (vs. 15, 16); and an earnest personal intercession (vs. 17-19). The reference to ancient history, and in particular to the law of Moses, accords with the usual custom of sacred writers and speakers. There is a long chain of such references running through Scripture. *Keeping the covenant.* This goes back to the covenant with Israel (Ex. xxiv. 7), with Abraham (Gen. xvii. 2), with Noah (Gen. ix. 9), and, we may add, even with Adam after the fall, though not expressed in the same terms. *That love Him, etc.* See Ex. xx. 6, the most cheering sentence in the Decalogue. V. 6. *Thy servants the prophets*, from Moses down. V. 11. *The curse.* This is described at great length in Lev. xxvi. and Deut. xxvii., xxviii., and xxix. *The oath* is especially noted in Deut. xxix. 12-15, confirming the covenant and referring back to the oath to Abraham. V. 13. *Appeased not the face.* All that the sinner can do to appease the face of God is to repent and confide in the truth, that is, in the revelation He has made of His mercy in His Word. V. 19. *Thy name is called.* They bear Thy name, and some of them still have the faith and repentance which marked the first father of their race. This has power with God. This prayer, in various form, came forth from the heart of Daniel, morning, noon and night, on behalf of his people.

20 And while I was speaking and praying and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy hill of my God. 21 Even while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening oblation. 22 And he explained and spake with me and said, O Daniel, I am now come forth to give thee understanding. 23 At the beginning of thy supplications went forth the word, and I am come to show thee; for thou art greatly beloved: and consider the matter, and understand the vision. 24 Seventy weeks are determined upon thy

people, and upon thy holy city, to shut up the transgression, and to put an end to sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint a Most Holy. 25 And know thou and understand, from the going forth of the command to restore and build Jerusalem unto Prince Messiah shall be seven weeks and sixty-two weeks: the street shall again be built, and the wall, even in the trouble of the times. 26 And after the sixty-two weeks shall Messiah be cut off, and nothing to Him, and the people of a prince that cometh shall destroy the city and the sanctuary; and its end shall be with a flood, and unto the end of war desolations are determined. 27 And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause sacrifice and oblation to cease; and on the wing of abominations shall be the desolator, even unto the end, and that which is determined shall be poured upon the desolate.

2. THE THIRD VISION.—Vs. 20-27. Four verses are introductory. *While* I was speaking. The answer was on its way while the prayer was proceeding. V. 21. *The man Gabriel*, appearing in the form of man. *Whom I had seen* in the previous vision (viii. 16). *Flying swiftly*, wafted in flight, bearing the heavenly message. *The evening oblation*, about the ninth hour, or three o'clock, a time of worship and blessing. (2 Sam. xxiv. 15; 1 Kings xviii. 36).

Vs. 24-27. The Message. Daniel's prayer was for the fulfilment of the word given to Jeremiah concerning the return of the Jewish exiles at the end of the seventy years. The two previous visions referred to the remote future of the people of God. But he yearned after the knowledge of the nearer history of his people. This feeling is met by the present communication. *Seventy weeks*. Seven is the number of covenant with God. It enters therefore into many periods. A week is a period of seven days or years. The 70 years of the captivity, the 70 weeks of years, and

the 1260 years, are all multiples of seven. *Are determined.* The purpose of God is definite and fixed. *Upon thy people.* This prediction refers expressly to the people of Israel. *And upon thy holy city.* The event of the seventy weeks is to have its place in Jerusalem. *To shut up the transgression and put an end to sins.* These six results may be arranged in pairs. The first pair refers to the decline of sin, the second to atonement for sin, the third to the revival of holiness. Transgression is disregard of law, sin is disregard of God. The former is the abstract, the latter the concrete aspect of wrong. At the grand epoch here indicated, sin is to receive its death-wound in our world. To shut up is to imprison and restrain; to put an end to is to bar from activity. Up to that time, sin is to be growing in vigour; from that time it begins to wither away. This effect shows itself in three things: in the forgiveness of sin to those who return to God, in the decay and final death of sin in those who return, and in the gradual decrease and ultimate extinction of those who persist in unrighteousness and ungodliness. *To atone for iniquity and to bring in everlasting righteousness.* This is the central fact of the coming epoch. Iniquity is wrong, and combines in itself here transgression and sin. To atone for iniquity is expiation, the negative part of atonement, which is effected by paying the penalty incurred, being in this case death. Hence the blood of Jesus Christ is said to cleanse from all sin (1 John i. 7). *To bring in everlasting righteousness* is propitiation, the positive part of atonement, which is accomplished by an unchangeable righteousness on the part of the Redeemer in the stead of the offender. This is said to be everlasting in contrast with that of Adam, which vanished away in the hour of temptation. Hence Christ is the Lord our Righteousness; "and as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. v. 13). This great work, accomplished in the life and death of the Messiah, is the warrant of the forgiveness of sin, and the ground of the death of sin in the believer, and its ultimate extinction in the world of the fall. *To seal vision and prophet, and to anoint a Most Holy.* To seal is here to con-

firm by actual fulfilment the grand theme of all prophecy, namely, atonement by a Redeemer. The light of prophecy reaches its meridian glory by manifest fulfilment. To anoint a Most Holy is to consecrate Him who is to be at once the priest and the sacrifice by His wonderful incarnation, holy life, and expiating death. This great deed makes good the promise of God, interprets the Old Testament, and is interpreted by the New, and in the light of the Word of God is the means by which the Holy Spirit illuminates and quickens the soul, mortifies sin, and revives holiness in this fallen world. It belongs to the Father to forgive, to the Son to atone, and to the Spirit to sanctify. It is manifest from this remarkable verse that the vision before us refers not to any minor incident, but only to the transcendent event of the incarnation, life, death and resurrection of the Messiah.

V. 25. *The going forth of the command.* To restore and build Jerusalem means, in Hebrew phrase, to rebuild it by erecting walls around it. The only event recorded in Scripture to which this command could refer is the permission given to Nehemiah to rebuild the walls of Jerusalem (Neh. ii. 3-6). But on reading over the first and second chapters of the book of Nehemiah, the going forth of the command to rebuild Jerusalem appears to be not then recorded, but rather presumed as an antecedent event. In the fourth chapter of Ezra, a letter is given addressed to Artaxerxes by the opponents of the fortification of the city; in reply to which the king sends the following order: "Give ye now command to cause these men to cease, and that this city be not builded, until a command shall be given from me" (Ezra iv. 21). It appears that Ezra had taken some steps to repair the wall of Jerusalem soon after his arrival. The countermand of Artaxerxes would interrupt his proceedings. But the last clause of the prohibition would induce him to write to the king an explanation of the true state of affairs, on which we may presume he received formal authority to undertake the work. This permission seems to be the going forth of the command foreshadowed in the text. We have no record of what happened in the thirteen years between the commission of Ezra and that of Nehemiah. We can easily conceive, however, that the permission to build was

actually received by Ezra about three years after his arrival, but that the condition of the times was such that he could not avail himself of it. As Ezra arrived in Jerusalem in 459 B.C., if the command to build went forth three years after, it would be received in 456 B.C. It might therefore have been expected by Nehemiah that some progress had been made in restoring Jerusalem. And when ten years after Hanani and others reported that the walls were still broken down and the gates burnt with fire, he was much distressed and stirred up to make an effort to have the command carried into effect. *Unto Prince Messiah*, or unto an anointed prince. This alludes to the last result to be realised in the seventieth week, namely, to anoint a Most Holy: hence we have the anointed Prince, the Messiah, the Son of David. If we add 490 years to A.U.C. 298, which corresponds to 456 B.C., we get A.U.C. 788, corresponding to A.D. 35, which was about three years after our Lord's death. *Are seven weeks and sixty-two weeks.* That these two periods are to be taken apart as well as together is manifest from the subsequent application of the one to the rebuilding of Jerusalem, and of the other to the excision of the Messiah. If we add 69 weeks of years, or 483 years to A.U.C. 298, we obtain A.U.C. 781 = A.D. 28, when our Lord, being thirty years of age, entered on His public ministry. For we hold that He was born in the early part of A.U.C. 751 = 3 B.C. Seven weeks are set apart as the time for the restoration of Jerusalem. This was accordingly from 456 to 407 B.C., two years before the death of Darius Nothus. Nehemiah being cupbearer to the king was probably not more than twenty years of age in the twentieth year of Artaxerxes, 446 B.C., and therefore about fifty-nine in the year 407. The work of restoring Jerusalem may have been then finished, though Nehemiah probably lived many years after that date. *In the trouble of the times.* Some of the trouble is on record in Nehemiah, and the rest we can easily conjecture from the sample there given.

V. 26. *After the sixty-two weeks from the time when Jerusalem was restored. Shall Messiah be cut off.* After the sixty-nine weeks remain only one week, A.D. 28-35. About the middle of the week in A.D. 32 the Prince of Peace was cruci-

fied: *And nothing to Him.* The original here is so general that it can hardly be expressed in English. There was not any to Him; that is, not any man to deliver Him, or not any guilt proved against Him. It was fulfilled in both senses, but the right meaning seems to be that He had committed no sin, and therefore that no crime could be laid to His charge, as the Septuagint indicates. This points to the guilt of His judicial murderers. *The people of the prince that cometh.* This can be no other than the Roman people by their army under Titus. The seventy weeks terminate with Prince Messiah. But the eye of the foreseeing Spirit glances at the awful judgment about to fall on the guilty nation. *Shall destroy the city and the sanctuary.* These were doomed from the day on which the Messiah was cut off. The temple was burned and the city dismantled in A.D. 70, thirty-eight years after the crucifixion. *With a flood.* The doomed generation was swept away in a deluge of bloodshed. *Desolations are determined,* of the temple, the city and the country. The Jew of the wandering foot and the weary breast has never since had a country.

V. 27. *Confirm the covenant with many for one week,* from A.D. 28 to 35. In the beginning of this week the Prince Messiah is to appear as a preacher of the Gospel of the promise and covenant of grace. In the end the seven deacons are appointed, Stephen the first martyr, Saul is turned to the Lord, and Peter is on the point of being called to preach the Gospel to the Gentiles. In the interval many of the Jews came into covenant with God through faith in the Redeemer. The numbers are not indicated before the crucifixion. This was a period of preparation for what took place on and after the day of Pentecost, when we read of three thousand, and five thousand, and then multitudes of the people and a great company of the priests becoming obedient to the faith. *In the midst of the week,* the great propitiation was completed by the death of the Lord our Righteousness. *He shall cause sacrifice and oblation to cease.* The real expiation of sin and propitiation for sin were accomplished in the death of the Holy and Just One. The typical offering was no longer necessary, and therefore ceased. *On the wing of abominations shall be the desolator.* Of this confessedly abstruse sentence the plainest word is the desolator. As soon as the

unspeakable crime of crucifying the Lord of glory was committed, the nation was doomed to desolation, and in the course of time the desolator came. He was to come, as stated here, on the wing of abominations. The phrase is unexampled, and therefore difficult of interpretation. But abominations mean idolatrous objects or acts. And the phrase appears to imply that the desolator was led on by the objects and impulses of idolatry. In the state of mind which prevailed among the Jews of that day, objects of idolatry, especially if introduced into the city or sanctuary, would excite the utmost abhorrence. The whole sentence, therefore, may be most safely taken in the general sense that the desolator came by the influence and guidance of his idols, both in intention and in the eagles that served as the standards of his legions. This is nearly the interpretation of Sir I. Newton. *Even unto the end of the desolation.* If we read the narrative of the siege of Jerusalem by Titus, in the pages of Josephus, we see how overwhelming was the work of destruction. *And that which is determined shall be poured upon the desolate.* The whole issue will be according to the determinate counsel of God. It is to be observed that the whole of the seventieth week is taken into account in the first half of this verse. The first clause refers to the whole of the week; the second to the cutting off of the Messiah, which occurs in the middle of the week, and does not hinder, but rather accelerates the confirmation of the covenant of grace with the believing portion of the ancient people of God. Forty days and about a week more after the resurrection comes the Pentecost, on which the Holy Ghost descends on the assembled Apostles, who begin to preach the Gospel with unwonted power. The confirmation of the covenant with the Jews alone lasted for the remainder of the week, after which the Gentiles began to be received into the kingdom of grace. The Apostle of the Gentiles was called, and the Apostle of the Circumcision was taught that the partition between Jew and Gentile was to be broken down. This disposes of the believing part of the Jewish people, and concludes the seventy weeks. The remainder of the verse, like the latter part of the preceding one, respects the doom of that part of the people which added

to all its other acts of infidelity the cutting off of the anointed Prince and Saviour of the world.

X.—THE FOURTH VISION OF DANIEL. CHAPS. X. XI. XII.

The first of Daniel's visions is general, and terminates in the West. The second is also general, and terminates in the East. The third vision is special, referring to the Jews, and extending to the coming of the Messiah and the first-fruits of the Gentiles. The fourth is also special, referring to the Jews, and reaching from the rise of the Persian Monarchy to the incoming of the remnant of the Jews along with the fulness of the Gentiles into the kingdom of God. It is contained in three chapters, of which the first is preliminary, the second takes up the main theme of the vision, and the third completes it.

CHAPTER X.—PRELIMINARY.

This chapter is not strictly predictive but historical. It contains three parts—the vision, the explanation, and the strengthening of the prophet.

In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was Belteshazzar; and the thing was true, and the process long: and he understood the thing, and had understanding of the vision. 2 In those days I Daniel was mourning three weeks of days. 3 I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three weeks of days were fulfilled. 4 And in the twenty-fourth day of the first month, I was beside the great river, that is Hiddekel. 5 And I lifted up mine eyes and saw, and lo a man clothed in linen, whose loins were girded with fine gold of Uphaz. 6 And his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet as the look of polished brass, and the voice of his words like the voice of a multitude. 7 And I Daniel alone saw the vision; and the men that were with me saw not the

vision : but a great trembling fell upon them, and they fled to hide themselves.

8 And I was left alone, and I saw this great vision ; and no strength remained in me, and my bloom was turned in me into corruption, and I retained no strength. 9 And I heard the voice of his words ; and when I heard the voice of his words, I fell on my face in a deep sleep, and my face was to the earth. 10 And lo a hand touched me, and shook me on my knees and the palms of my hands. 11 And he said unto me, O Daniel, greatly beloved, understand the words that I speak to thee, and stand upright ; for I am now sent unto thee : and when he spake this word to me I stood trembling. 12 Then said he unto me, Fear not, Daniel ; for from the first day that thou didst set thine heart to understand and to humble thyself before thy God, thy words were heard, and I am come for thy words. 13 And the prince of the kingdom of Persia stood before me twenty-one days : and lo, Michael, one of the chief princes, came to help me ; and I remained there by the kings of Persia. 14 And I came to explain to thee what shall befall thy people in the latter days ; for the vision is yet for many days.

15 And when he spake to me in such words, I turned my face to the earth, and became dumb. 16 And lo, one in the likeness of the sons of man touched my lips : and I opened my mouth and spake and said unto him that stood before me, O my lord, in the vision my sorrows are turned upon me, and I retain no strength. 17 And how can this servant of my lord speak with this my lord ? For in me henceforth standeth no strength, and no breath is left in me. 18 And again one like the appearance of a man touched me, and strengthened me. 19 And he said, Fear not, O man beloved ; peace be unto thee ; be strong, yea be strong : and when he spake with me, I was strengthened and said, Let my lord

speak; for thou hast strengthened me. 20 And he said, Knowest thou why I am come unto thee? and now I return to war with the prince of Persia: and when I go forth, then lo, the prince of Javan cometh. 21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things but Michael your prince.

1. THE VISION.—Vs. 1-7. *In the third year of Cyrus.* In the second year, 535 B.C., those who had returned from the Captivity had laid the foundation of the temple in Jerusalem, and the long course of opposition from the enemies of the Jews had commenced. Daniel would be aware of this state of things, and would be distressed by it. *A thing*, literally a word. He had seen the fulfilment of a part of his former visions in the fall of Babylon and the rise of Persia. He had witnessed also the accomplishment of Jeremiah's prediction of the return after an exile of seventy years. The vision of the Messiah cut off, and the temple and city and country of his people desolated at the end of the seventy weeks, was a terrible shock to all his fond anticipations. A new communication from heaven was necessary to allay the poignancy of his feelings. *True*, the truth from God. *The process was long.* From the rise of the Greek Monarchy to the cleansing of the sanctuary was to be a period of 2300 years (viii. 14). *Understood*, in some respects, as far as it was needful and possible for him. V. 2. *Three weeks of days.* He was mourning all this time for the opposition that was raised to the building of the temple, recorded in the fourth chapter of Ezra.

V. 4. *In the twenty-fourth day*, three days after the conclusion of his fast apparently. V. 5. *A man.* The description of this man corresponds in many respects with that in Rev. i. 13-15. This is the same who commands Gabriel in viii. 16. He is the Angel of the Covenant of Grace, the Messiah, the anointed King and Priest and Prophet of salvation. The linen clothing marks the priest; the girdle of gold, the truth; the body, the hands and the feet, kingly power; the lamps of fire and the voice, the prophet. V. 7. *Saw not*, as in the case of Saul (Acts ix. 7).

2. THE EXPLANATION.—Vs. 8-14. Daniel was left alone to hear the word of the man. *My bloom*, the hue of health. V. 9. *I fell*. The perception of a supernatural being deprived him of strength of body and mind. V. 10. *So a hand*, the hand we conceive of Gabriel, who now intervenes. *Shook me* into a new position. V. 11. *For I am now sent*. As the hand, so the voice is that of Gabriel. V. 12. *For thy words*, on account of thy words of entreaty. V. 13. *The prince of the kingdom of Persia*. This can scarcely be Cyrus, who was favourable to Daniel and the Jews. It must therefore mean the spirit that animated the agents of the kingdom in reference to Jewish affairs in the providence of God. *Stood before me*, in my way. *Twenty-one days*, all the time of his supplication. *Michael*, meaning who is like God. He is the great prince that standeth over the people of Israel (xii. 1). *I remained there*, the malign influence which was brought upon the kings of Persia being counteracted. As Michael was concerned for Israel, we may suppose Gabriel interested in some way for the Gentiles, who were still under the covenant made with Adam and with Noah. In this singular vision we are taken beyond the range of sense, and face to face with some of the inner springs of the providence of God. The saints of the Most High were influenced by the Spirit of God, and sought the advancement of truth and grace. In contrast with these we may presume there was a strong party strenuously endeavouring to oppose the cause of the saints. The general fact is clearly indicated in Ezra iv. ; but only a few of the details are given. V. 14. *What shall befall thy people*. This shows that the following vision refers to the destiny of Israel. *In the latter days*. This and the following phrase *yet for many days* indicates that the vision has a long period, and reaches to the end of the Jewish isolation.

3. THE STRENGTHENING OF THE PROPHET.—Vs. 15-21. *Became dumb*, unable to ask or answer. V. 15. *One in the likeness*. This seems to be Gabriel still. He touches his mouth and enables him to speak. V. 18. *Touched me*. A second touch makes him strong. V. 20. *I return to war with the prince of Persia*. The speaker only remains at present to make the communication to Daniel. He is then

to return to Persia, and the warfare continues during the remainder of the Persian supremacy. *And when I go forth, from the contest with Persia. The prince of Javan cometh.* The spirit of evil dominates also in the counsels of the Grecian monarchy, and the saints of the Most High will still be exposed to grievous persecution. V. 21. *Noted in the scripture of truth,* the book of the Divine counsels. It is a leaf from this heavenly volume which Daniel is here permitted to transcribe. *None that holdeth with me in these things but Michael.* Here are two mighty ministers concerned in maintaining the cause of grace and truth behind the scenes of this visible world.

CHAPTER XI.—THE PROCESS OF THE VISION.

In this intricate chapter an extremely minute account is given of that which is to befall the people of God during the long subjection to the powers of this world. The period of subjection is distributed with more or less distinctness under the following powers:—The Persians, the Greeks, Seleucus I. with Ptolemy Lagi, Antiochus I. Soter and II. Theos with Ptolemy Philadelphus, Seleucus II. Callinicus, and Sel. III. Ceraunus with Ptolemy Euergetes, Antiochus Magnus, Seleucus IV. Philopator, Antiochus Epiphanes, the Romans, the Saracens, and the Turks. The sway of the Syrian monarchs is given at most length.

And I in the first year of Darius the Mede was standing to confirm and to strengthen him. 2 And now I will show thee the truth: lo yet three kings shall stand up in Persia, and the fourth shall have greater riches than all, and from his strength in his riches he shall stir up all against the kingdom of Javan.

1. THE PERSIANS.—Vs. 1, 2. *And I,* the speaker who is introduced in the preceding chapter. His speech is here continued. *In the first year of Darius,* the commencement of the Medo-Persian dynasty. *Was standing to confirm.* Darius, though favourable to the people of Daniel, was misled by a party of his courtiers. Gabriel is introduced as an

agent sent to Daniel in the first year of Darius (ix. 1). V. 2. *Yet three kings.* Cyrus was now in his third year (x. 1). The next three were Cambyzes, Smerdis, and Darius son of Hystaspes. *And the fourth.* This is Xerxes, 485-465 B.C. His great wealth is described by Herodotus. *He shall stir up all,* the whole Persian empire. According to Herodotus the whole force that passed over from Asia into Europe consisted of 2,317,610 men, and the camp followers were supposed to be more than the fighting men. It was apparently the largest armament ever assembled, whatever exaggeration may be in the numbers. The fleet was defeated at the battle of Salamis, 480 B.C.; and Mardonius was defeated at the land battle of Plataea in the following year. Such is the sketch given of the Persian monarchy in this singularly comprehensive vision. The interval from Xerxes to Darius Codomannus is entirely unnoticed (465-330 B.C.) This prepares us for similar omissions in the subsequent progress of the vision. As Xerxes made the grand but unsuccessful attack on the liberties of Greece, it is natural to pass on to him who turned the battle back with signal triumph on Persia.

3 And a mighty king shall stand up, and wield a great dominion, and do according to his will. 4 And when he stands up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he wielded: for his kingdom shall be plucked up, and fall to others besides these.

2. THE GREEK MONARCHY.—Vs. 3, 4. *A mighty king.* Alexander the Great. It is a peculiarity of this document that it does not mark a change of dynasty. It clings to the land of Palestine, and notes the ruling power, as a continuation of the Gentile dominion over the people of God. *Wield a great dominion.* We have already seen the progress and extent of the Greek conquest. V. 4. *His kingdom shall be broken,* in consequence of his death without an adult and able successor. *Divided toward the four winds of heaven,*

into Macedon, Thrace, Syria and Egypt. *And not to his posterity.* Alexander Aegus, his son by Roxana, was put to death by Cassander, 311 B.C. Hercules, his son by Barsine, was murdered by Polysperchon, 309 B.C. *Nor according to his dominion.* None of the four kingdoms occupied more than a part of his empire. *Fall to others.* After a period of intrigue and disorder, we find Cassander king of Macedon, Lysimachus of Thrace, Seleucus of Syria, and Ptolemaeus of Egypt, none of whom was descended from Alexander. This great conqueror is said to have met the high priest Jaddua at Sapha, acknowledged his holy office, entered Jerusalem, offered sacrifice in the temple, and granted certain privileges to the Jews, which were continued by his successors.

5 And the king of the south shall be strong, and of his captains shall be one, who shall be strong above him and rule; his dominion shall be a great dominion.

3. SELEUCUS I. WITH PTOLEMY LAGI.—V. 5. The prediction on which we are now entering is one of the most remarkable in Scripture. The opening part, vs. 5-30, is the minutest detail of any portion of future history to be found in the whole range of prophecy. To guide us in its interpretation we must keep in view two points—first, that the affairs of the people of Daniel are the main theme of which it treats; and next, that the outline here given, with all its minuteness, passes over the persons and events that have no palpable effect on the destiny of the Jews. The former point confines the writer's attention to dynasties that affect Palestine, and in particular Jerusalem. The latter prepares us for great gaps in the description as well as great fulness in such matters as directly concern the chosen people. The narrative is at the fullest both brief and abrupt, and could not have been interpreted except by the actual course of events.

The king of the south. Of the Diadochi or successors of Alexander the Great, the kings of Syria and of Egypt were at first alternately the sovereigns of Palestine. Ptolemy, the king of the south, was the son of Lagus, a Macedonian of humble birth, and Arsinoe, a former concubine of Philip of Macedon. In the arrangement made after the death of Alex-

ander, 323 B.C., Egypt and the adjacent provinces were assigned to him, while Syria was committed to Laomedon, another of Alexander's generals. In the second arrangement at Tripardisus in Syria, 321 B.C., the appointment of Ptolemy over Egypt was confirmed. In 320 he seized upon the satrapy of Phœnicia and Cœle-Syria. It was probably on this occasion that he attacked Jerusalem on the Sabbath and met with no resistance. He carried away 100,000 captives whom he settled in Alexandria and Cyrene. He is said to have enrolled an army of 30,000 Jews, and to have entrusted to them the chief garrisons of the country. Without pursuing his history further, we merely add that he reigned about thirty-eight years, 323-285 B.C. *Shall be strong.* The kingdom of Egypt was the first to attain stability and power, and it continued under the family of Ptolemy till the death of Cleopatra, 30 B.C., when Egypt became a Roman province. *Of his captains shall be one.* This is an instance of the extreme brevity of this document. Some take this to mean a captain of Alexander, others of Ptolemy. In either case Seleucus is the man. He was a son of Antiochus, a noble Macedonian, and an officer of the ἑταῖροι or horse-guards. On the death of the great king he was not nominated to the command of any province, but attached himself to Perdiccas, the regent. The latter forming ambitious designs marched towards Egypt to put down Ptolemy, whom he considered a formidable rival. On reaching Pelusium he met with such disasters that his troops mutinied, and a band of officers, headed by Antigonus and Seleucus, transfixed him with their spears. In the second distribution of provinces in 321, Seleucus obtained the satrapy of Babylon. Having joined Antigonus against Eumenes he received the satrapy of Susiana in reward for his services. But when Antigonus, uplifted by his success, proceeded to find fault and call him to account for the administration of the revenues of his satrapy, Seleucus, unable to contend with him and unwilling to submit, secretly fled with fifty horsemen through Mesopotamia and Syria to Egypt, 316 B.C. Here he became a captain under Ptolemy, being appointed to the command of his fleet. He accompanied his chief in the war against Demetrius, son of

Antigonus, and took part in the decisive battle of Gaza. He then prevailed upon Ptolemy to give him a small force to recover his satrapy of Babylon. He succeeded in doing this in 312 B.C., which thence became the era of the Seleucidae. Having then defeated Nicanor of Media, who had advanced to oppose him, he followed up his victory by the conquest of Susiana, Media, and some adjacent districts. And though Demetrius in his absence seized upon Babylonia, yet on his hasty retreat into Syria Seleucus recovered possession of it. For nearly ten years after this we hear scarcely anything of him. The general result however was, that he extended his conquests to the Oxus and the Indus, and made a treaty with Sandracottus on the banks of the Ganges, who, in exchange for the provinces beyond the Indus, made him a gift of 500 elephants. And joining Ptolemy, Lysimachus and Cassander against Antigonus, he brought into the field a force of 20,000 foot, 1200 horse, and 480 elephants, which considerably exceeded that of all his allies. And mainly owing to this powerful accession to their strength Antigonus was defeated and slain at the battle of Ipsus, 301 B.C. Seleucus was rewarded for his services with a great part of Asia Minor and the whole of Syria, except Phœnicia and Cœle-Syria, which were claimed by Ptolemy. *Who shall be strong above him.* Seleucus was now lord of all the East, as well as of Syria and part of Asia Minor. But he was induced to commence hostilities against Lysimachus, who was defeated and slain at the battle of Corupedion, 281 B.C. This threw all Asia Minor into his hands, tempted him to cross the Hellespont to seize the throne of Macedonia, when he was assassinated by Ptolemy Ceraunus, elder half-brother of Ptolemy Philadelphus, the second sovereign of Egypt. This sketch of his life is sufficient to show that at the height of his fortune he far surpassed the king of the south in power and territory. It is to be observed that the prophetic record does not distinguish particular kings in these two lines, but only the dynasties to which they belong. We give here the two lines in a tabular form :—

DANIEL'S FOURTH VISION.

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SYRIA.	B. C.	EGYPT.	B. C.
Seleucus I. Nicator .	32 312	Ptolemaeus I. Soter	38 323
Antiochus I. Soter .	19 280	Ptol. II. Philadelphus	38 285
Ant. II. Theos .	15 261		
Sel. II. Callinicus .	20 246	Ptol. III. Euergetes	25 247
Sel. III. Ceraunus .	3 226		
Ant. III. Magnus .	36 223	Ptol. IV. Philopator	17 222
		Ptol. V. Epiphanes	24 205
Sel. IV. Philopator .	12 187	Ptol. VI. Philometor	35 181
Ant. IV. Ep. II with			
Ant. V. 2 .	13 175		
Demetrius I. Soter .	12 162		
Alex. Bala, 5. with			
Dem. II. and Ant.			
VI. 2 .	7 150	Ptol. VII. Euerg.	
Ant. VII. 9 with Sel.		Physcon .	29 146
V. 3 .	12 137		
Ant. VIII., IX. Sel.		Ptol. VIII. Soter,	
VI. .	125	Lathyrus .	36 117
Ant. X., XI., XII. .	95		
Tigranes of Armenia	14 83	Ptol. X. Alex. Dionysus	29 80
Ant. XIII. Asiat. .	4 69		
Pompey made Syria			
a province .	65	Cleopatra .	21 51
		Octavianus made Egypt	
		a province .	30

6 And at the end of years they shall join together, and the daughter of the king of the south shall come to the king of the north to make alliance; and she shall not retain the strength of the arm; and he shall not stand, nor his arm; and she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in those days.

ANTIOCHUS I. SOTER and II. THEOS with PTOL. II. PHILAD. —V. 6. *At the end of years*, about the end of the reign of Ptol. I., 285 B.C. Judea and its capital seem to have escaped any great calamity during the incessant wars of the Diadochi, which lasted more than a quarter of a century. Though twice overrun by Antigonos, they seem to have enjoyed the protection of Ptolemy Lagi. For the sake of comparison we subjoin the list of the high priests from the date of the return, and of the Maccabees from their rise to the end of

their power. There were six high priests till the death of Alexander, and nine more till the era of the Maccabees.

Jeshua 53 . . . 536	Onias I. 21 . . . 321	Judas Mac. . . 166
Joiakim 30 . . . 483	Simon I. 9 . . . 300	Simon Mac. . . 143
Eliashib 40 . . . 453	Eleazar 15 . . . 291	John Hyrc . . . 135
Joiada 40 . . . 413	Manasseh 26 . . . 276	Aristobulus I. . . 106
Jonathan 30 . . . 373	Onias II. 33 . . . 250	Alex. Jannaeus . . . 105
Jaddua 20 . . . 341	Simon II. 22 . . . 217	Alexandra . . . 78
	Onias III. 24 . . . 195	Aristobulus II. . . 69
	Jason . . . 175	Hyrcaeus . . . 63
	Menelaus . . . 171	Antigonus . . . 37
		Herod . . . 34

Onias I. was high priest 321-300 B.C.; after whom Simon the Just held the office for nine years. His brothers Eleazar 291 and Manasseh 276 succeeded him. During all this time the Jews enjoyed comparative repose under Ptol. Soter and his successor. Alexandria contained a large number of Jews, who were familiar with the Greek language, and for their use the Greek version of the Old Testament, called the Septuagint, was commenced under the auspices of the second Ptolemy. This undertaking is a signal proof of the high esteem in which the Jews were held during his reign. *They shall join.* Antiochus I. Soter was engaged during his reign of nineteen years, 280-261 B.C., in projects which led him to the north-west, aiming for a time at the throne of Macedon, and afterwards contending with the Gauls who had invaded Asia Minor. His son Antiochus II. Theos was involved in a war with Ptol. II. Phil., which greatly wasted his power. Taking advantage of this, Arsaces succeeded in achieving the independence of Parthia in 250 B.C., and Theodotus that of Bactria. This induced Antiochus to sue for peace with Ptolemy of Egypt. *The daughter of the king of the south.* The custom of political marriages was quite common among the successors of Alexander. Accordingly, one of the conditions of peace on this occasion was, that Antiochus should repudiate his wife Laodice, declare his children illegitimate, and accept Berenice, the daughter of Ptolemy, as his wife, with whom he was to receive as dowry half the revenues of Phœnicia and Cœle-Syria. The result was disastrous. *She shall not retain the strength of the arm. And he shall not*

stand, nor his arm; and she shall be given up, and they that brought her, and he that begat her and he that strengthened her. In the course of two years her father Ptolemy died. Antiochus then recalled Laodice, who in a spirit of revenge and jealousy caused him to be poisoned, and took measures to have her son Seleucus II. acknowledged as sovereign. She then ordered Berenice, her infant son, and her friends to be put to death in the sacred grove of Daphne, where she had taken refuge. Thus she and all hers were abandoned to destruction, and had no more place or name in Syria.

7 Then shall stand up out of a branch of her roots one in his stead, and he shall go to the army, and enter into the stronghold of the king of the north, and deal against them and prevail. 8 And shall also carry captive to Egypt their gods with their molten images, with their precious vessels of silver and gold; and for years he shall stand apart from the king of the north. 9 And he shall go into the kingdom of the king of the south, and shall return to his own country.

SELEUCUS II. CALLINICUS and SEL. III. CERAUNUS with PTOL. III. EVERGETES.—Vs. 7-9. *And out of a branch of her roots.* Her brother Ptol. III. succeeded his father, 247 B.C. *Go to the army, betake himself to war. Enter into the stronghold.* Indignant at the barbarous treatment of his sister and her child, he invaded Syria at the head of a numerous army, made himself master of Antioch, and put Laodice to death. From Mount Taurus he turned eastward, crossed the Euphrates, reduced Mesopotamia, Babylonia and Susiana, and received the submission of the East, as far as Bactria and India. V. 8. *Carry captive to Egypt their gods.* Returning to Egypt on a rumour of sedition, he carried with him an immense booty, including the statues of the gods of Egypt, which had been taken away by Cambyeses. This so gratified the Egyptians, that they bestowed upon him the title of Euergetes. *For years he shall stand apart,* in contrast with the former alliance of the kingdoms. The hostility continued during most of the reign of this sove-

reign. V. 9. *He shall go into the kingdom of the king of the south.* The king of the north, Seleucus, had retired beyond the Taurus; but on the return of Euergetes to Egypt, he invaded the late conquests of the king of the south, recovered his capital and kingdom, and a considerable part of his eastern provinces. In the course of his campaigns, he made various assaults on the proper territory of the king of the south, which included Phœnicia and Cœle-Syria, and some parts of Asia Minor. *And return to his own country.* He promised his younger brother Antiochus Hierax, the independent sovereignty of Asia Minor, on condition that he would assist him against Ptolemy. Having, however, obtained a truce of ten years from this sovereign, he broke faith with his brother, who thenceforth became his enemy, and entered into a long struggle to depose Seleucus, and usurp his throne. But Seleucus at length succeeded in gaining a decisive victory over his brother, who was in the end obliged to flee for refuge to Ptolemy, but without inducing him to aid his attempt any further. His son, Seleucus III. Ceraunus, was feeble both in mind and body. He assembled an army, and passed Mount Taurus, in order to drive Attalus of Pergamus from his newly acquired possessions, but the attempt did not prosper; the troops became discouraged, and Seleucus was assassinated by Nicanor, one of his own officers, in the third year of his reign. The history of this period is somewhat obscure; but it is manifest that the Jews must have suffered much from the long hostility and many vicissitudes of these sovereigns. After Eleazar and Manasses, Onias II., son of Simon the Just, became high priest, 250 B.C. Being of a penurious disposition, he neglected for twenty-four years to pay the tribute of 20 talents of silver to the king of Egypt. In the year 226 B.C., the arrears amounted to 480 talents. Ptol. Euergetes sent Athenion to Judea to demand this sum, with a threat that if it were not discharged he would confiscate the whole territory, and colonise it with his soldiers. This, however, made no impression on the high priest. He was at length persuaded to allow his nephew Joseph to seek an interview with the king, and endeavour to come to some arrangement. In this he was successful, and obtained also the farming of

the revenues of Judea, Samaria, and Cœle-Syria, without sureties, and with a detachment of 2000 soldiers to enforce payment. He continued to be collector of the revenue for twenty years. During the reigns of the first three Ptolemies, Judea continued subject to the kingdom of the south.

10 And his sons shall be stirred up, and shall assemble a multitude of great forces : and he shall go in, and overflow, and pass through : and he shall return, and be stirred up, unto his stronghold. 11 And the king of the south shall be enraged, and shall come forth and fight with him, with the king of the north : and he shall set up a great multitude ; and the multitude shall be given into his hand. 12 And the multitude shall be taken away, and his heart shall be lifted up ; and he shall cast down myriads : and shall not be strong. 13 And the king of the north shall return, and set up a multitude greater than the former, and at the end of some years he shall go in with a great army, and with much substance. 14 And in those times many shall stand up against the king of the south : and the violent of thy people shall be lifted up to establish the vision ; and they shall stumble. 15 And the king of the north shall go in and cast up a mound, and take a fenced city : and the arms of the south shall stand, and the people of his choice shall have no strength to stand. 16 And he that goeth to him shall do according to his pleasure, and none shall stand before him : and he shall stand in the land of delight, and an end shall be made by his hand. 17 And he shall set his face to go with strength into his whole kingdom, and he shall make alliance with him ; and he shall give him the daughter of women to destroy it ; but she shall not stand, nor be for him. 18 And he shall turn his face to the isles, and shall take many : and a captain shall check his reproach of him, nor shall he retort his reproach upon

him. 19 And he shall turn his face to the strongholds of his land : and he shall stumble and fall, and not be found.

ANTIOCHUS III. MAGNUS with PTOL. IV. PHILOPATOR and PTOL. V. EPIPHANES. Vs. 10-19. *His sons.* The sons of the king of the north, Seleucus II. Of these, Seleucus III. was contemporary with Ptol. III. They recovered from the defeat inflicted on their father, and became active in aggression. *He shall go in and overflow and pass through.* This refers to the second son, Antiochus III., surnamed the Great. He marched into the East, and quelled the revolt of the governors of Media and Persia. *Return and be stirred up unto his stronghold.* On his return he recovered the fortress of Seleucia, which had been in the hands of the southern king ever since the war with Euergetes. By means of Theodotus, who deserted to him from the Egyptian service, he obtained possession of Cœle-Syria and Phœnicia, and became master of all the strongholds as far as Cæsarea, when a truce was made for four months. Hostilities recommenced in 218 B.C., when Antiochus defeated Nicolaus, overran Gilead, took Rabbath Ammon, garrisoned Samaria and other towns, and took up his winter quarters in Ptolemais.

V. 11. *The king of the south shall be enraged.* Ptolemy IV. Philopator was at length roused to action by the progress of Antiochus, and marched forth to encounter him at the head of a large army. *And he shall set up a great multitude,* 62,000 infantry, 6000 cavalry, and 102 elephants, raised by Antiochus. *And the multitude shall be given into his hand.* The battle was fought at Raphia, and won by the southern king, 217 B.C. Antiochus lost 10,000 slain, 4000 prisoners, and 50 elephants, and all the conquests he had made from Ptolemy. This was followed by a treaty in which Antiochus renounced his claims on Cœle-Syria, Phœnicia, and Palestine. V. 12. *And his heart shall be lifted up.* This seems to refer to the conduct of Philopator, who visited the cities of these countries, and among the rest Jerusalem, where he offered sacrifices and desired to enter the temple. He was with difficulty restrained from this act, in consequence of which he conceived an implacable

hostility against the Jews. *And he shall cast down myriads, and shall not be strong.* An insurrection in Egypt he was able to suppress. But, besides, he subjected the Jews to the most cruel persecution, and, according to Eusebius, 40,000 Jews, or four myriads of them, were slain. This tended, with other adverse influences, not to strengthen, but very much to enfeeble the southern kingdom. V. 13. *And the king of the north shall return,* resume operations. *At the end of some years.* An interval of about fourteen years was occupied by Antiochus, first in reducing Achaëus, governor of Asia Minor, to submission, who was at length taken and put to death, 214 B.C., and next in endeavouring to quell the revolt of the eastern provinces of his empire, in which he had only partial success, having to recognise the independence of Arsaces III. in Parthia, and Euthydemus in Bactria, though he renewed the alliance of the Syrian kingdom with Sophagasenus, the chief of the Indian kings, and obtained from him a large supply of elephants. He returned in 205 B.C., the year in which Philopator died and was succeeded by Ptol. V. Epiphanes, a child of five years. The tender age of this prince tempted Antiochus to combine with Philip of Macedon in an attempt to deprive him of the crown and divide his dominions between them. Philip, however, was assailed by the Romans, and prevented from going farther than the subjugation of some of the Cyclades and of the cities in Thrace that remained subject to Egypt.

V. 14. *And in those times many shall stand up against the king of the south.* Besides Antiochus and Philip, Egypt was disturbed by internal seditions. The Alexandrians rose up against Agathocles, his sister Agathoclea, and his mother Cenanthe, who attempted to keep the young king in their custody. They put them and their associates to death. *And the violent of thy people.* This is the first mention of the Jews in this vision. They were alienated by the oppression they had suffered under the preceding king, and were divided into two parties—the one clinging to their old allegiance to Egypt, and the other attaching themselves to Antiochus. In these circumstances it is not surprising that the Syrian king succeeded in taking possession of Cœle-Syria and Palestine. *Shall be lifted up to establish the*

vision. By this change of allegiance they contributed to the transfer of Palestine to the Syrian kingdom, and the fulfilment of the following part of the vision: *And they shall stumble.* The advantage gained by their concurrence was soon lost; for Scopas, the Egyptian general, penetrated into the country, and in the absence of Antiochus, who was engaged in a conflict with Attalus of Pergamos, speedily recovered these provinces, 199 B.C. V. 15. *The king of the north shall go in.* At the close of the war with Attalus, Antiochus returned to Syria, defeated Scopas at the battle of Paneas, laid siege to Zidon, which was compelled by famine to surrender, notwithstanding the approach of relief from Egypt, subdued Gaza, and with the aid of the Jews expelled the Egyptians from the garrison in Jerusalem. V. 16. *And he that goeth to him shall do according to his pleasure.* The Jews went forth to meet him in solemn procession, provided for the entertainment of his troops, and assisted in taking the citadel (*Josephus*). *And an end shall be made by his hand.* In "the land of delight," which is Judea, he gave orders that the city walls should be repaired, the temple renovated, and permission given to the Jews to live according to their own laws. The exiles were encouraged to return, and exemption from the capitation tax was granted to the priests and Levites, and a third part of the tribute remitted to the nation.

V. 17. *To go with strength into his whole kingdom.* Antiochus now aimed at being master of Egypt in the course of time. *Make alliance with him.* But meanwhile being embarrassed by the Romans, he came to terms with the Egyptian government, betrothed his daughter Cleopatra, eleven years old, to the young king, in the seventh year of his reign, 198 B.C., and in the thirteenth year married her to him at Raphia, giving in dowry with her the provinces of Coele-Syria and Phœnicia; on condition, however, that half the revenues should still be paid to himself. *To destroy it.* It is manifest that he expected to secure to himself at least the supremacy over that kingdom. *But she shall not stand, nor be for him.* He was disappointed in this; for his daughter clung to the interests of her husband, joining with

him in an embassy of congratulation to the Romans on their victory over her father.

V. 18. *Turn his face to the isles.* Antiochus fitted out a formidable fleet of 100 ships of war and 200 smaller craft, with which he made considerable conquests on the coasts of Asia, Thrace and Greece, and in the islands adjoining. *A captain shall check his reproach of him.* The commander of the Roman troops checked his progress. The consul Acilius routed him at Thermopylae, 191 B.C. Livius and Aemilius defeated him in two sea-fights. *Nor shall he retort his reproach upon him.* Though he endeavoured to wipe off this disgrace in another campaign, yet he was discomfited by Scipio at the foot of mount Sipylus, near Magnesia, 190 B.C., on which he was compelled to sue for peace. This was granted in 188 B.C., on condition of the surrender of all his dominions west of Mount Taurus, and of his elephants and ships of war, the payment of 15,000 Euboic talents in twelve years, and the giving of twenty hostages, including his son Antiochus, for the due fulfilment of the treaty. V. 19. *Turn his face to the strongholds of his land.* He fled from the battle to Sardis, thence to Apamea, and thence to Antioch. After obtaining peace he found it difficult to pay the stipulated fine. *He shall stumble and fall.* Attempting to plunder the rich temple of Jupiter Belus in Elymais, he was attacked by the inhabitants, and slain with the most of his attendants, 187 B.C.

20 Then shall stand up in his stead one that sendeth the exactor through the glory of the kingdom; and in a few years he shall be broken, neither in anger nor in war:

SELEUCUS IV. PHILOPATOR.—V. 20. It is to be observed that at this time the king of the south had no connection with Jewish affairs. Ptolemy V., after concluding peace with Antiochus, directed his attention to his own kingdom, which prospered under the administration of Aristomenes. At length, in 196 B.C., he was declared of age, and the festival of the Anacleteria, on his proclamation as sovereign, was celebrated with great magnificence. On this occasion a decree was passed and engraven on a stone found at Rosetta

and now preserved in the British Museum. Notwithstanding his marriage to Cleopatra, he continued the friend of the Romans under whose protection his kingdom had been taken. At the close of his reign he entertained the design of recovering Cœle-Syria from the northern kingdom; but he was cut off by poison, 181 B.C., and his project was left unattempted. *One that sendeth the exactor through the glory of the kingdom.* The son of Antiochus the Great succeeded to a kingdom enfeebled by defeat and oppressed by the burden of 1000 talents annually to be paid to the conquerors. Hence he had to send the exactor through Palestine, which appears to be here called the Glory of the Kingdom. He was of a weak and penurious disposition. He sent his treasurer Heliodorus to plunder the temple at Jerusalem; but the attempt was frustrated. *In a few years.* Shortly after this attempt at sacrilege the same Heliodorus, aiming at the sovereign power, removed Seleucus out of the way by poison after a short reign of twelve years, 175 B.C.

After Ptolemy IV. became the enemy of the Jews, they attached themselves to Syria, and were very much favoured and trusted by Antiochus the Great. Onias II. was succeeded in the high priesthood by Onias III., 195 B.C., a worthy man who lived in the time of Seleucus IV. In his days Hyrcanus, son of Joseph, the farmer of the revenues, went to the court of Ptolemy V. to congratulate him on his marriage with Cleopatra, or, as Josephus says, on the birth of his first-born son. He succeeded in obtaining for himself the appointment of farmer of the revenues to the prejudice of his father. But on returning home he was obliged to retire beyond Jordan, where he built a castle called Tyre. Having made war on the Arabs for seven years, he was afraid of being called to account by Antiochus Epiphanes, and slew himself with his own hand.

21 And in his stead shall stand a vile person, on whom they shall not put the glory of the kingdom; and he shall enter in peace and take hold of the kingdom by smooth ways. 22 And the arms of the flood shall be poured out before him, and they shall be broken, and even the prince

of the covenant. 23 And after a league made with him, he shall work deceit; and he shall go up and be strong in a small nation. 24 In peace he shall go into the rich places of the province; and he shall do that which his fathers or his father's fathers have not done: he shall scatter among them prey and spoil and riches; and he shall forecast his devices against the strongholds even for a time. 25 And he shall stir up his strength and his heart against the king of the south with a great army; and the king of the south shall stir himself up to war with a very great and mighty army; and he shall not stand, for they shall forecast devices against him. 26 And they that eat of his fare shall crush him, and his army shall flow out, and many shall fall down slain. 27 And the heart of these two kings shall be to do mischief, and they shall speak falsehood at one table; but it shall not prosper; for yet the end shall be at the set time. 28 And he shall return into his land with great riches; and his heart shall be against the holy covenant; and he shall do and return to his own land. 29 At the set time he will return and go into the south; and it shall not be as the former so the latter. 30 And ships of Kittim shall go against him; and he shall be grieved, and return and rage against the holy covenant and do; and he shall return and give heed to them that forsake the holy covenant.

ANTIOCHUS IV. EPIPHANES WITH PTOL. VI. PHILOMETOR. — Vs. 21-30. This is the only passage in the book of Daniel that refers to Antiochus, surnamed Epiphanes, and nicknamed by Polybius Epimanes. V. 21. *A vile person*. He was the son of Antiochus the Great, and younger brother of the late king. He was sent to Rome as a hostage by his father. Demetrius, the son of Seleucus IV., the rightful heir to the throne, was sent to Rome as his substitute; and Antiochus was at Athens, on his way home, when Seleucus was put to death by Heliodorus. He was despised, because,

though possessed of some ability, he played the part of a buffoon. *They shall not put the glory of the kingdom.* This, if it mean the province of Judea, as in v. 20, was wrested from him by the Maccabees. But it was previously usurped by Heliodorus, and claimed for Ptolemy of Egypt, who was the grandson of Antiochus the Great, by his daughter Cleopatra. *By smooth ways.* By a smooth tongue he gained the assistance of Eumenes of Pergamos, the favour of the Syrians, and the neutrality of the Romans. He came into the kingdom, therefore, *in peace.* V. 22. *The arms of a flood shall be poured out before him.* The forces of his opponents were overcome by him, with the assistance of Eumenes and Attalus of Pergamos. *The prince of the covenant* is usually explained as the high priest, Onias III., who, after twenty years of service, was set aside by his brother Jason, who offered Antiochus 360 talents more than the tribute paid by the high priest, with 80 talents from some other source. This tempting offer was accepted, Onias excluded from the priesthood, and Jason appointed in his stead, 175 B.C. This Jason was at the head of the party who were disposed to Græcise, or adopt the manners and customs of the Greeks. Hence he offered 150 talents to be permitted to set up a Greek gymnasium at Jerusalem, and to confer on Jews the citizenship of Antioch. V. 23. *After a league made with him.* Having no legitimate claim to the throne, and no resources in or around him, he was impelled to form alliances in his own interest. *Work deceit.* He was tempted to do this in order to gain his ends without violating the letter of his engagements. *Grow strong in a small nation.* His party was originally small, but by means of combinations and intrigues he gained some strength. V. 24. *In peace, by the arts of diplomacy.* *The rich places of the province.* He appointed Timarchus governor of Babylon, and entered upon the provinces of Coele-Syria and Palestine. *That which his fathers.* He surpassed all his ancestors in profusion and extravagance, according to 1 Mac. iii. 30. Josephus describes him as magnanimous and munificent, and so Polybius. *Forecast his devices against the strongholds.* In the year 173 B.C., his sister Cleopatra, the queen-mother of Egypt and guardian of the kingdom, died, leaving Ptolemy VI.

Philometor a minor, under the tutelage of Eulaeus and Lenæus. As soon as the young king reached his fourteenth year, he was declared of age, and invested with the government. Antiochus sent Apollonius ostensibly to congratulate him on the occasion, and really to sound the disposition of the Egyptian court toward himself. On learning that he was viewed as an enemy, he proceeded to put the forts on the frontier in a state of defence. This was necessary, if he meant to retain Cœle-Syria and Palestine, which had been demanded from him by the ministers of Philometor. Soon after this Menelaus, having been sent by his brother Jason with the tribute to Antioch, offered the king 300 talents more if he would nominate him to the priesthood. This the king agreed to do, and ultimately, on his abjuring the Jewish religion and binding himself to introduce the Greek superstition, provided him with a competent force to oust Jason, and establish himself in his place, 172 B.C. Menelaus, finding himself unable to pay the tribute he had promised, ordered his deputy Lysimachus to take some costly vessels out of the sanctuary, and offer them for sale at Tyre. Onias, who was in exile at Antioch, rebuked his brother for this act of sacrilege, and fled to the sanctuary at Daphne. He was, however, allured from his place of refuge, and treacherously murdered. His period of holding the high priesthood is reckoned from his accession 195 B.C., to his death 171 B.C.

V. 25. *Against the king of the south.* The two armies encountered between Mount Casius and Pelusium, and the Egyptians were defeated. Antiochus left garrisons on the frontiers, and retired into winter quarters at Tyre, 171 B.C.

V. 26. *They that eat of his fare.* In a second campaign, Antiochus again defeated the Egyptian army, took Pelusium, and made himself master of Memphis and all Egypt, except Alexandria. It is easy to understand that, when there were two brothers, Philometor and Physcon, and the allegiance of the Egyptians began to waver between them, a part of the courtiers of Philometor would take the side of his brother. V. 27. *The heart of these two shall be to do mischief.* In the second campaign, Philometor appears to have come to terms with Antiochus, and to have sat at the same table with him to devise measures; but the friendship

was not genuine, and the coalition did not prosper. *For yet the end.* The predicted time of the end was not yet come. V. 28. *Return into his land with great riches.* The plunder he had drawn from Egypt was immense. *His heart shall be against the holy covenant.* While he was in Egypt, a report was spread in Judea that he was dead. Whereupon Jason, at the head of 1000 Ammonites, entered Jerusalem and massacred a great number of his opponents, while Menelaus retired to the castle of Zion. Antiochus, presuming this to be an insurrection of the people, returned hastily from Egypt, took Jerusalem by storm, plundered the city, slew 80,000 persons, took 40,000 prisoners, and sold them into slavery. Then, under the guidance of Menelaus, he went into the sanctuary, took away all the golden vessels he found, searched the subterranean vaults, and carried away 1800 talents of gold. He then sacrificed swine upon the altar, boiled part of the flesh, and sprinkled the whole temple with the broth. *He shall do, and return to his own land.* Meanwhile, the disaffected Egyptians raised Ptolemy Physcon to the throne; and Antiochus attacked Egypt the third time, in support of Philometor. He defeated the Alexandrians by sea, and advanced by land towards their city; but, finding it difficult of access, he retired to Memphis, committed the kingdom to Philometor, and, keeping Pelusium in his own hands, returned to Syria, 169 B.C.

V. 29. *Return and go into the south.* The two Ptolemies now, instead of enfeebling each other as Antiochus expected, came to an agreement to reign jointly and oppose the common enemy. Antiochus now undertook a fourth campaign against Egypt in 168 B.C. *It shall not be, as the former, so the latter.* He entered indeed into the country and advanced to Leusine, four miles from Alexandria. V. 30. *Ships of Kittim shall go against him.* He was met by three ambassadors from Rome, of whom one was Caius Popilius Laenas, who presented him with the written demands of the Senate, that he should withdraw from Egypt. On his stating that he would lay these demands before his council, Popilius drew a circle around him with his staff in the sand, saying, "Before you leave this circle, you must give me an answer." Upon

this Antiochus agreed to withdraw. *Be grieved and return and rage against the holy covenant.* Chafed at this repulse he vented his rage on those who were unable to resist him. Apollonius, his collector, arrived at Jerusalem in June, 168 B.C. On the next Sabbath he sent his soldiers with orders to massacre all they met, and make slaves of all the women and children. The houses were plundered, and the city walls thrown down. With the materials of the demolished walls he strengthened the castle that commanded the temple. The daily service now ceased; and an edict was issued commanding the people to worship the gods of the king. The careless among the Jews complied with this order; but the faithful part of the people fled and hid themselves. An old man named Athenaeus was sent to instruct the people in the Greek religion. He dedicated the temple to Jupiter Olympius; and on the altar of the Lord he placed a smaller altar, at which they were to sacrifice to the Grecian god. Circumcision, the keeping of the Sabbath, and the other observances of the law were now made penal, and copies of the sacred books were seized and burned, or otherwise destroyed. The most barbarous cruelties were practised on those who refused compliance with the heathen worship. This gave rise to the insurrection of the Maccabees, 168 B.C. In December, 165 B.C., Judas Maccabaeus, after defeating Lysias, purified the temple, and restored the daily service three years and a half after it had been abolished by order of Antiochus. This sovereign, on his way back from the East, died of a painful disease in great anguish of conscience at Labae, on the frontiers of Persia and Babylonia, 164 B.C.

The story of the Maccabees is told with some degree of spirit in the first book of Maccabees. The officers charged with enforcing conformity to the Greek worship came to Modin, a village between Jerusalem and Lydda. Apelles, their spokesman, addressed Mattathias, son of John, son of Simon, son of Hasmon or Asmonaeus, of the priestly course of Joiarib. This patriarch was the father of five valiant sons, Johanan Kaddis, Simon Thassi, Judas Maccabaeus, Eleazar Avaran, and Jonathan Appus. He answered with a loud voice, in the hearing of all the people, that no consideration would induce him to forsake the law of his God. And

seeing one of the Jews coming forward to offer sacrifice on the heathen altar, he was impelled by religious zeal to rush upon the apostate and slay him. He and his sons with their followers then fell upon the king's commissioner and slew him and all his attendants. They then retired to the mountains for security. A party of them having been attacked by Philip the Phrygian on the Sabbath, when they declined to defend themselves, were cut off man, woman and child. On this Mattathias and his friends consulting together came to the resolution, that in case of necessity they should defend themselves, even on the Sabbath. On the death of Mattathias, in 166 B.C., his son Judas became his successor. He was called Maccabee, it is said, from the initials of the sentence in Hebrew, which is rendered, "Who is like thee among the gods, O Lord?" (Ex. xv. 11, first clause) written on his standard. Judas was succeeded by his brother Jonathan in 160 B.C., and the latter by another brother Simon in 143. When Simon and two of his sons were treacherously murdered by his son-in-law Ptolemy, John Hyrcanus, another of his sons, succeeded in establishing himself as Prince of Judah, 135 B.C. He was followed by his eldest son Aristobulus, in 106 B.C., who assumed the diadem and title of king. On his death he was succeeded by the third son of John, Alexander Jannaeus, 105 B.C. This prince continued on the throne till 78 B.C., when his wife Alexandra took his place. She was followed by her son Aristobulus, in 69 B.C. In the year 63 B.C., Jerusalem was taken by Pompey, who made Hyrcanus high priest and prince of the country in place of his brother Aristobulus. After him came Antigonus, son of Aristobulus, in 40 B.C. This prince was slain in the year 37 B.C., and followed by Herod, son of Antipater, an Idumaeen, appointed king of Judea by the Roman Senate. Thus the Asmonaeen family, with some vicissitudes of fortune, ruled over the Jews, from 166 to 37 B.C., a period of 129 years. It appears that, from the death of Antiochus Epiphanes, his successors fell into the background, and the Jews continued to have a sort of independence under the protection of the Romans.

31 And arms after him shall stand up; and they shall

pollute the sanctuary, the stronghold, and they shall remove the standing service, and set up the abomination that maketh desolate. 32 And those who do wickedly against the covenant he shall profane by smooth things; and the people that know their God shall be strong and do. 33 And the understanding among the people shall instruct many; and they shall stumble by sword and by flame, by capture and by spoil many days. 34 And when they stumble they shall be holpen with a little help; and many shall cleave to them with smooth words. 35 And some of those who understand shall stumble, to try them and to purify and to whiten unto the time of the end; for it is yet for the set time.

4. THE ROMANS.—Vs. 31-35. It was an acute observation of Sir Isaac Newton, that "in the same year that Antiochus by the command of the Romans retired out of Egypt, and set up the worship of the Greeks in Judea, the Romans conquered Macedon, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province, and thereby began to put an end to the reign of Daniel's third beast." Accordingly it is to be observed that the mode of narrative now changes from the special and individual to the general. And it is to be remembered that the Jewish people and land are the theme of the vision. This confines our attention still to the East, and to the successive powers which dominated over the region of Palestine. It is also to be borne in mind that the remaining fifteen verses of this chapter cover the period from the entrance of the Romans to the opening of the reign of the saints. Hence it is obvious that only the highest heads of things are here noticed.

V. 31. *And arms*, the means or forces of the dominant power. Some render seeds, not arms; but the change is not necessary. *After him*, after Antiochus has come to an end, and with him the independence of Syria. From the rise of the Maccabees, the Romans had the protectorate of the Jewish people. *Pollute the sanctuary, the stronghold*. The

holy place was defended by a fort, which stood north of the sacred area. Any approach of a heathen power to the sanctuary was polluting. Pompey intruded into the holy and the most holy place, when he took Jerusalem. But he did not plunder the temple. This was done, however, by Crassus, we are told, in 54 B.C. The Romans often violated the sanctity of the temple at Jerusalem, and other places of Jewish worship. Caligula (A.D. 37-41) was the first Roman emperor that deliberately resolved to desecrate the oratories and the temple of the Jews, by setting up a statue of himself as a god in them. This design excited intense pain among the Jews of Alexandria, and led to great sufferings. The Jews sent a deputation to him headed by Philo, which was not completely successful, though it delayed the extreme measure of the emperor. He sent Petronius into Judea, with positive orders to set up a statue of himself in the temple. The universal consternation which this produced caused the people to neglect the cultivation of the ground, and to declare solemnly that they would resist to the death the desecration. Petronius ventured at the risk of his life to delay the proceeding, and represent to the emperor that the country would be left uncultivated and the people destroyed by famine, if the edict were not withdrawn. Meanwhile king Agrippa I. ventured to petition the sovereign for a repeal of the terrible edict. The decree was suspended, and before it could be enforced the emperor died. The antipathy of the Roman soldiery to the Jews became more and more bitter from this time forward. In the procuratorship of Cumanus, A.D. 47-53, at the feast of the passover in 48, a soldier in the tower of Antonia exposed himself naked to the view of the people. The Jews demanded satisfaction for this insult to their God, and on being refused redress a tumult arose in which 10,000 of them were crushed to death. Soon after, Stephanus, a servant of the emperor, was murdered by robbers on the road to Beth-horon. Cumanus ordered out a body of soldiers, who plundered all the villages, and made prisoners of the inhabitants. A soldier seized a copy of the Pentateuch, and tore it in pieces with blasphemous execrations. To appease the public indignation he was beheaded.

A Galilean Jew, passing through to Jerusalem for the feast, was murdered by the Samaritans. Cumanus, having been bribed by the Samaritans, refused to hear the complainants. This case was at length carried to the emperor Claudius, who, through the intervention of Agrippa, granted the justice demanded. At a later period, however, he issued an edict, expelling the Jews from Rome, on account of their seditious character; but it was not rigidly carried out. When Felix became procurator, A.D. 53, and under the reign of Nero, 54-68, the sicarii became so numerous and daring in their murders, that Josephus declared, "This seems to have been the reason why God, out of His hatred of the wickedness of these men, rejected our city; and as for the temple, He no longer esteemed it sufficiently pure for Him to inhabit therein, but brought the Romans upon us, and then a fire upon the city to purify it, and brought slavery upon us, our wives and children, as desirous to make us wiser by our calamities." Felix was succeeded by Festus, 60-63, in whose days the robbers increased in numbers and violence. He was followed by Albanus, 63, who seized upon the robbers indeed, but released them on the payment of a large fine. Gessius Florus was appointed procurator in A.D. 65, who was worse than his predecessor, being tyrannical, cruel, and insatiable in avarice. This brings us to the Jewish war, of which we have a full account in Josephus, terminating in the siege of Jerusalem, in which it is plain that Titus polluted the sanctuary by destroying the tower Antonia, burning the temple and dismantling the city. *Set up the abomination that desolateth.* This was done by Pompey, Crassus, Caligula, Titus, and every Roman general, who brought idolatrous objects into the holy precincts. The Jews continued very restless under the oppression of the Romans, and at length rallied under the standard of Bar-kokba in A.D. 134. But he was totally defeated, and the insurrection quelled in A.D. 136. Adrian, the Roman emperor, rebuilt Jerusalem, called it Aelia Capitolina, Aelia after his own *nomen* Aelius, Capitolina after Jupiter of the Capitol, to whom it was dedicated, peopled it with foreigners, not Jews, and desecrated the holy ground by placing the statues of heathen gods on the site of the sanctuary. In

this way the abomination that desolateth was again and again set up in the holy place, and in the last instance for a considerable length of time. The abomination is the idol with its accompaniments in apparatus and worship. This desolates the sanctuary where it is placed, and the people who are persecuted unto death, when they refuse to join in the idolatrous worship. The placing or setting up of an idol may be in the temple, or in any synagogue or prosencha erected for the worship of the true God.

In this sketch of the future of the Jews many notable events in history are necessarily omitted. The struggle of the Maccabees is without any distinct reference, because, though it was a heroic conflict for liberty of religious worship and civil independence, yet it was corrupted by a prevailing mixture of carnal and worldly elements. A far greater event, however, is also passed over without any notice. This is the incarnation, life, death and resurrection of the Son of God, and the foundation of the Christian Church on the following day of Pentecost, with all the unparalleled accompaniments of these events. All this is here omitted because it has been already presented in the vision of the seventy weeks in the ninth chapter. It was too great an occurrence to be made an episode in any inferior record, and therefore it stands alone in a separate vision. It is necessary, however, to bear in mind that this great transaction had taken place amidst the scenes depicted in the verse now before us, and antecedent to some of those that have been described. The Christian Church arose out of the ashes of the Jewish remnant, and is the only true successor of the Church of the Old Testament. A portion of the Jews believed in the Messiah, and formed the nucleus of the new Kingdom of God; a portion fell in the desolating wars of the century after the crucifixion; and a portion remain to this day without a prince, without a country, and without an altar, wanderers in every land apart from the Christians, and alone among the nations. All this is to be premised in order to have clear understanding of what follows.

V. 32. *Those who do wickedly against the covenant, who break off from Judaism and its successor Christendom. Shall profane by smooth things.* The dominant heathenism shall

corrupt and profane many by specious reasonings. The supercilious despisers of the truth of God are wont to flatter and reward apostates from the faith. This applied to the agents whom the Roman emperors employed to govern the Jews and Christians. *The people that know their God.* These are the pious Jews who longed for the Messiah and accepted Him when He came, together with the Gentiles, who, on confessing their trust in the Redeemer, were admitted into the covenant. These Jewish and Gentile Christians became strong in faith, in decision of character, and in numbers, and put forth their strength in vigorous action for the cause of God. V. 33. *The understanding among the people,* those who are qualified to give instruction, the apostles and evangelists of the Primitive Church. *Shall instruct many.* Thousands and myriads of the Jews and Gentiles received the Gospel. *And they shall stumble.* "The Roman magistrates," as Dr. Newton says, "made use of the most alluring promises, as well as the most terrible threats, to prevail upon the primitive Christians to renounce their religion and offer incense to the statues of the emperors and the images of the gods." Many were induced to comply; but many also fell martyrs to the faith, by sword and flame, by imprisonment and confiscation of goods. This is the history of the ten persecutions, through which the Church had to pass in her early days. *Many days.* The persecutions from Pagan Rome lasted about three centuries.

V. 34. *And when they stumble they shall be holpen with a little help.* This is called a stumbling, because the Church did not entirely fall in the day of temptation. The tenth persecution was under Diocletian, who reigned A.D. 284-305. It lasted ten years, but raged most violently from A.D. 303, when Galerius Maximian prevailed upon his father-in-law Diocletian to issue four edicts against the Christians, each more severe than that before it. By the fourth, the magistrates were directed to make free use of torture to force all Christians into the worship of the gods (*Mosheim*). The persecuted Church was at length holpen with a little help, when Nerva gave peace to the Christians, when Gallienus passed the first edict of toleration, A.D. 260, and especially when Constantine gave the Christians full liberty to live

according to their own institutions and laws, A.D. 312, more clearly defined this liberty in a new edict, drawn up at Milan 313, and at length made full profession of the Christian faith in 324. This is called a little help, because, though it added much to the temporal prosperity of the Church, it contributed very little to the spiritual growth of Christendom. The emperor himself retained much of the old leaven of heathenism, and the philosophers and *literati* of the Gentile world, who flocked into the Church, when Christianity became the religion of the court, introduced many opinions that were contrary to the doctrines of the Christian books. As Eusebius writes, "One of the reigning vices of the times was the dissimulation of men fraudulently entering the Church and borrowing the name of Christians without the reality. Hence not only vice, but heresy, was carried into the Church, some Augusti and Cæsars of those days bearing the Christian name, but not holding the Christian doctrine." It is easy to see that in these circumstances many would cleave to them with smooth words, would enter the Church with fair professions, but false principles and foul practices.

V. 35. *And some of those who understand shall stumble.* The teachers of the Church will be exposed to the brunt of persecution from time to time; but at the same time to the rudiments of the world, the vain deceit of a false philosophy. This introduced the age of heresy in its multifarious forms. *To try them, and to purify and to whiten*, to assay them as precious metals in the crucible, to winnow them as the wheat from the chaff, and to whiten them as the flax is bleached by sun and shower. Science, falsely so called, is powerful as a sifting and sanctifying process. The false doctrines that now came to the surface were the occasion of the councils of the Church, which were assembled from time to time to settle points of controversy. The Council of Nice, A.D. 325, declared the divinity of Christ against the Arians. That of Constantinople, 381, proclaimed the personality and Godhead of the Holy Spirit. Those of Ephesus 431, and Chalcedon 451, affirmed the one person and the two natures in Christ. The second Council of Constantinople, 553, and the sixth Council, held also at Constantinople, 680, dealt with the

monophysites and monothelites. The questions discussed and determined indicate a considerable number of the errors current during this period of the history of the Church. But many others were extant, though less prominent, and not a few were held and carried into practical effect by the Church itself, while it claimed to be the defender of orthodoxy. Paramount among these was the worship of saints, and of the images of Christ and of Mary. This idolatry was opposed by the emperor Leo Isaurus and others, but without effect. These errors, and the vices attendant upon them, degraded and demolished the Church, and threatened utterly to destroy its spiritual vitality, both in the East and in the West. *Unto the time of the end.* The end of all contention and persecution, from an external or an internal source, is not yet come. But the set time is approaching. The strictly Roman period, however, extended from the battle of Pydna, 168 B.C., to the beginning of the seventh century of the Christian era. At this epoch a very marked change took place in the order of things, both in the East and in the West. At present we have to do chiefly with the East.

36 And the king shall do according to his will ; and he shall exalt and magnify himself above every god, and against the God of gods he shall speak marvellous things, and he shall prosper till the indignation has been accomplished : for that which is to be done is determined. 37 And he shall not regard the God of his fathers, nor the delight of women, nor shall he regard any god : for he shall magnify himself above all. 38 And in His stead he shall honour the god of strongholds : and a god whom his fathers knew not shall he honour with gold, and silver, and precious stones, and jewels. 39 And he shall assail the forts of strongholds with a strange god, he shall increase the glory of him whom he hath acknowledged : and he shall cause them to rule over many, and shall divide the land for a price.

5. THE SARACENS.—Vs. 36-39. There is a change in the

phraseology here, implying a change in the mode of government. *The king* denotes the supreme ruler over Palestine. *Do according to his will.* This points to an absolute despotism. *Exalt and magnify himself.* This is characteristic of all absolute sovereigns. *Above every god.* This is peculiar to Islam. Mahomet acknowledged only the one Allah, and with the sharpest determination abolished all the idols of the Kaaba. *Against the God of gods.* By this we are to understand the one only true God, who made Himself known to Adam, Noah, Abraham and Moses. *He shall speak marvellous things.* He denied the Trinity of Persons in the Godhead, and the Deity of the Lord Jesus Christ, and exalted himself above the latter as the prophet of God. He substituted the Koran for the Sacred Scriptures of the Old and New Testament. The religious and the political were exactly one and the same in the system of Mahomet. V. 36. *And he shall prosper.* The Hegira, or flight of Mahomet from Mecca to Medina, took place in A.D. 622. In the ten remaining years of his life he made himself master of Mecca, of Arabia, and of the tribes and towns from the Red Sea to the Euphrates. He was followed in rapid succession by his father-in-law Abubeker, by his fourth cousin Omar, by his secretary, a distant relative, Othman, and by his son-in-law Ali. The Shiites considered the last of these the legitimate successor of the prophet. These kaliphs conquered Persia, founded Bassora on the Shat-el-Arab, and Kufa on the Phrat, advanced and subdued Transoxiana, invaded Syria, gained the battle of Aiznadin against the Greeks, took Damascus and Jerusalem, Aleppo and Antioch, A.D. 637. The taking of Jerusalem was an epoch in the history of religion, as Omar established a mosque on the site of the temple, and so gave permanence to the presence of the abomination that desolateth. They completed the conquest of Syria in A.D. 638. Then followed the conquest of Egypt and North Africa from 638 to 709, and of Spain, by Musa, 709-713. Thus, at the end of the first century from the Hegira, the Mahometan domination extended from the Indus to the Atlantic. The first siege of Constantinople by the Saracens was in A.D. 668-675, and the second in 716-18; both of which were without effect. They invaded France in 721, but were re-

pulsed by Charles Martel in 732. Their success was prodigious in the first century of their existence; and if they had not been checked in France, in Italy and in Constantinople, Antichrist must have entirely succumbed to Islam. *Till the indignation has been accomplished.* The dispersed Jews and the degenerate Christians had provoked the Holy One—the former by their continued unbelief, and the latter by their gross idolatry, and the day of retribution had come. The sword of the ruthless conqueror ravaged the whole east and south of the old Roman Empire. The eastern part especially was the remnant of the old Greek monarchy founded by Alexander. *That which is to be done is determined.* All this is the result of the Divine fore-ordination.

V. 37. *He shall not regard the God of his fathers.* The founder of this empire disregarded the idols of the Kaaba, and the fundamental facts of the Christian theology. *Nor the delight of women*, whether contemplated as Venus, Adonis, Astarte, or the Virgin Mary, to whom the eastern women were wont to present an offering of cakes. *Nor shall he regard any god of the conquered nations.* He paid no true worship, even to Allah, inasmuch as he misconceived his nature. *Magnify himself above all.* The Koran was drawn partly from the doctrines of the Jews and Christians, and partly from the imagination of the self-constituted prophet. He therefore made, so far as a definition could, the god of his worship, and thus exalted himself above him.

V. 38. *In His stead*, instead of the true God. *Honour the god of strongholds.* This is the Moslem's conception of the Supreme Being. *A god whom his fathers knew not.* His fathers knew the heavenly bodies, the 360 idols, with the black stone of Mecca, as objects of worship. His mother, Amina, was a Jewess; but she died early. He came into contact with many Jews and Christians in the course of his life, and learned much from them. *Honour with gold.* The mosques were highly adorned in places of wealth and importance.

V. 39. *Assail the forts of strongholds.* The taking of fortified places was a main part of the work of the Saracens. Damascus, Heliopolis, Emesa, Jerusalem, Aleppo, Antioch, Memphis, Alexandria, were taken by them. Constantinople

was at least twice besieged. *With a strange god.* Allah was a new god to the Moslems. *Increase the glory.* Allah was borrowed, in the main idea, from the Jews and Christians. The kaliphs amplified his glory, as they conceived, by erecting mosques to him in all the countries which they conquered. *Divide the land for a price.* The conquerors have the lands. They divide them to those who give value for them in the way of service or money. This is the common custom of the victors. The following sentence of Gibbon illustrates this verse:—"In the ten years of the administration of Omar, the Saracens reduced to his obedience 36,000 cities or castles, destroyed 4000 churches or temples of the unbelievers, and edified 1400 mosques for the exercise of the religion of Mahomet.

40 And at the time of the end shall the king of the south push at him : and the king of the north shall rush upon him with chariots, and with horsemen, and with many ships : and he shall enter into the lands, and overflow and pass through. 41 And he shall enter into the land of beauty, and many lands shall stumble : and these shall escape out of his hand, Edom and Moab, and the chief of the sons of Ammon. 42 And he shall stretch forth his hand upon the lands : and the land of Egypt shall not escape. 43 And he shall rule over the treasures of gold and silver, and over all the jewels of Egypt : and the Lybians and Kushites shall be at his steps. 44 And tidings shall trouble him from the east and from the north : and he shall come forth in great fury to destroy and exterminate many. 45 And he shall plant the tents of his palace between the seas on the mount of holy beauty ; and he shall go unto his end, and none shall help him.

6. THE TURKS.—Vs. 40-45. *At the time of the end.* Up to this point it was said that the end is not yet. But now the seer feels that the end is at hand, the end of the reign of darkness. To understand this passage we must observe that

the state of affairs is changed. There is no longer a single power, but a king of the south contending with a king of the north. We are to remember that the Moslems became divided into the Shiites and the Sonnites; the former of whom considered Ali the legitimate successor of the prophet, while the latter acknowledged his three predecessors, Abubeker, Omar and Othman. The Persians and the Fatimite dynasty in Egypt belonged to the Shiites; the Abbassides and the Turks to the Sonnites. *The king of the south.* The king in v. 30 has no local designation, and therefore is to be regarded simply as the conqueror and governor of Palestine. The king of the south appears to denote the Fatimite dynasty, which adopted this name from Fatima, the daughter of the prophet and wife of Ali. *Push at him,* the Abbasside prince of the faithful. The fourth of the Fatimite princes, Moez, conquered Egypt, A.D. 972, transferred the seat of government from Mahadi, on the coast of Africa, to Egypt, and founded Cairo, A.D. 974. His troops also conquered the whole of Palestine and Syria as far as Damascus. *And the king of the north.* The Turks were a numerous people, inhabiting Bokhara and other lands east of the Caspian Sea. From being slaves in the mines of Imaus, certain of them came to be soldiers in the service of the kaliphs, and of the sultans of Gazna. At length they defeated the Gaznevide dynasty, and elected Togrul-beg as their chief, A.D. 1038, who was invested by the Abbasside kaliph with the office of Emir al Omra, commander of the commanders. His nephew and successor Alp Arslan was followed by Malek Shah, A.D. 1073; under whom the Turks conquered Damascus and Jerusalem, 1076, and held them for twenty years, when Jerusalem was retaken by the Fatimite Mostali, A.D. 1098. It was recovered by the Crusaders in the following year, who totally defeated him at Askelon. Adhed, the last of the Fatimite kaliphs, 1160, died in 1171, after Nur-ed-din had proclaimed the Abbasside kaliph in Egypt. *Rush upon him.* This is a vivid description of the eastern mode of invasion and conquest. *With chariots.* Chariots and horsemen are the main strength of eastern armies. Ships are employed of necessity when the countries assailed are beyond sea.

V. 41. *Enter into the land of beauty.* The Turkish Sultan

having wrested Palestine from the Fatimite, had to contend for the province not only with the Fatimite, but with the Crusader, and after some vicissitudes has retained his hold till the present day. *Many lands shall stumble.* The history of the Turks bears this out. The whole of the East was at length severed from the Greek Empire. *These shall escape out of his hands.* Edom, and Moab and Ammon form part of Arabia, the country of nomades or wandering tribes, who are scarcely capable of being thoroughly subdued. Accordingly, they appear for a long time to have been only nominally subject to the Turks; and at one time received an annual pension of 40,000 crowns of gold from the sultan, for the safe convoy of pilgrims going to Mecca. V. 42. *The land of Egypt shall not escape,* in contrast with Edom, Moab and Ammon. The conquest of Egypt was effected in A.D. 1169, and the Fatimite dynasty brought to an end. Saladin was appointed governor of Egypt in A.D. 1171, and soon extended his sway from Tripoli to the Tigris. V. 43. *He shall rule over the treasures.* Egypt from its fertility always yielded a rich revenue to its owners. They drew gold from other countries as well as from their own mines. The Eyabite dynasty, founded by Saladin, continued till A.D. 1250, when El Moez, a Turkoman Mameluke, usurped the throne of Egypt, and took possession of Syria. Mamelukes of various origin continued to rule in Egypt till 1517, when Selim I., the Ottoman sultan, invaded Egypt, and established a supremacy over the country, which has been generally maintained till this day. V. 44. *Tidings shall trouble him from the east, and from the north.* It is now to be presumed that Constantinople has at length yielded to the Turkish power, and the seat of empire has been transferred to the city founded by Constantine to be the capital of his magnificent empire. After this eastern power has been seated for a long time on western soil we reach a time when its dominion begins to be curtailed. Tidings of trouble from Tartary or Persia in the east, and from Russia in the north, often disturb the repose of the Ottoman Porte. *He shall come forth in great fury.* The prosperity or necessary tendency of this nation was to war and conquest, in the course of which human life was lavishly and recklessly sacrificed. V. 45. *Plant the tents of his*

palace. This indicates a transference of the seat of government. And in this case it is not an advance, but a retreat. *Between the seas.* From what follows it appears that the seas are the Salt Sea and the Mediterranean. *On the mount of holy beauty.* This seems to be Jerusalem or some eminence in the region between the seas already indicated. The event here described is yet in the future. It is not unlikely that the Ottoman power will ere long pass back into Asia, and occupy a new centre in the land of holy beauty. *And he shall go unto his end and none shall help him.* When this properly eastern power retires into the East, his end will be the next step. This accords with the prediction that he shall be broken without hand (viii. 25).

CHAPTER XII.—THE REIGN OF THE SAINTS.

This closing chapter of the fourth vision treats of two points—the great spiritual resurrection and the date of this grand event. This spiritual movement issues in the acknowledgment of the Messiah by the Jews, and their entrance into the Church of Christ; and in the fall of Islam, concomitant with that of Antichrist, the universal diffusion of Christianity, and the blessed reign of the saints of the Most High.

And at that time shall stand up Michael, the great prince that standeth for the sons of thy people; and there shall be a time of trouble, such as hath not been since they became a nation till that time: and at that time shall thy people be delivered,—all that are found written in the book. 2 And many of them that sleep on the ground of dust shall awake: these shall be unto everlasting life, and those unto reproach, unto everlasting abhorrence. 3 And the wise shall shine as the brightness of the expanse; and they that turn the many to righteousness as the stars for ever and ever. 4 And thou, Daniel, shut up the words, and seal the book unto the time of the end: many shall run to and fro, and knowledge shall increase.

1. THE GREAT SPIRITUAL RESURRECTION.—Vs. 1-4. This is a mighty revolution, already indicated in some of its aspects in vii. 13, 14, 27, and viii. 14. *And at that time*, when the Turkish empire is waning to its final disappearance. *Shall stand up Michael.* A great resurrection of spiritual life will take place in Israel with the concurrence of Michael. *There shall be a time of trouble.* This indicates some grievous calamity that shall befall the people of God. This seems naturally to apply to the race of Israel, though it may be shared by the Christian Church as the successor of the Church of ancient Israel. *At that time shall thy people be delivered.* The calamity, however great, ends in a great deliverance. *All that shall be found written in the book.* The deliverance is effected through the spiritual revival. This seems to intimate that the calamity included at least a spiritual declension. Old errors will appear in new and more deceptive forms. Those who are born of the Spirit are registered in the book of life (Psalm lxxxvii. 6). This limits the number of the delivered, and hints at the character of the deliverance. All that repent will be saved with an everlasting salvation. V. 2. *Many of them that sleep on the ground of dust.* Those sleeping on the ground of dust are such as are spoken of in Isaiah xxvi. 19—"Awake and sing, ye that dwell in dust;" and in Ephesians v. 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." They have been asleep with regard to their real relation to the God of holiness and forgiveness. Their awakening means the new birth, which yields the blessed fruit of faith in God and repentance toward Him. The potent fact which the Spirit applies to accomplish this spiritual change is the life and death of the Redeemer, the beloved Son of God, whom He spared not but delivered up for us all. This reveals at the same time the righteousness and the mercy of God, and awakens hope, gratitude, and repentance in the soul that receives it in faith. The many are those who have repented, and are written in the book of God. *These shall be unto everlasting life.* These are the many who awake to repentance. *And those unto reproach, unto everlasting abhorrence.* These are the remnant who continue in the sleep of spiritual death. V. 3. *And the wise*

shall shine. The wise are here the teachers of the people. They shall shine here in the energy and ardour of their spiritual labours in the renovated Church, and hereafter in the special glory which characterises each several star in the spiritual firmament (1 Cor. xv. 45). *They that turn many to righteousness.* This is a striking description of the successful teachers. These are the evangelists who preach the Gospel, by which the Spirit persuades men to come to the Messiah, the Lord our Righteousness. They are figured in Rev. i. 20, as stars in the moral heaven. V. 4. *Shut up the words;* lay them by in store, as the time of fulfilment is very far away. *And seal the book,* as most precious and most certain. *Unto the time of the end,* the end of the reign of darkness in Israel and among the Gentiles. *Many shall run to and fro,* as in Amos viii. 12, to seek the Word of the Lord. Some shall find it, and some may follow the devices of a self-sufficient imagination. *And knowledge shall increase.* The knowledge of God's word and work will increase. Theology and ontology, the knowledge of God and of the universe, will concur and eventually coincide. The arrangement of this verse after the other three is a clear proof that they all refer to a resurrection accomplished and perpetuated by the Holy Spirit through the evangelists and pastors and teachers of the Church. And the passage has a special reference to the return of the people of Israel to the Lord, the God of their fathers. The hope is sublime, and the language in which it is expressed is capable of so wide an extension as to include at the same time the incoming of the fulness of the Gentiles.

5 And I Daniel saw, and lo, other two stood, one on this side of the bank of the river, and one on that side of the bank of the river. 6 And he said to the man clothed in linen, who was above the waters of the river, How long is it unto the end of these wonders? 7 And I heard the man clothed in linen, who was above the waters of the river, and he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever, that it is for a time,

times, and a half; and when he has finished to shatter the hand of the holy people, all these things shall be finished. 8 And I heard, but understood not: then said I, O my Lord, what shall be the end of these things? 9 And He said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end. 10 Many shall be purified and whitened and tried; and the wicked shall do wickedly: and no wicked man shall understand, but the wise shall understand. 11 And from the time that the standing service shall be taken away, and the abomination that desolateth be set up, shall be a thousand two hundred and ninety days. 12 Happy is he that waiteth and reacheth to a thousand three hundred and thirty-five days. 13 But thou go thy way till the end; and thou shalt rest and stand for thy lot at the end of the days.

2. THE DATE OF THE END.—Vs. 5-13. The final announcement in vs. 1-4 must have been very cheering to Daniel. The only remaining question was, when will the evil end and the good begin? The present passage gives a very definite answer to this question. *Other two stood*, beside the man clothed in linen, who was over the waters of the river. Who these two were we are not informed, and therefore cannot say. As the man clothed in linen represents the great High Priest in the heavens, the other two may be Michael and Gabriel, who on previous occasions take an interest in the salvation of the Jew and the Gentile. V. 6. *And he said*. This appears to be Gabriel who was sent to communicate with Daniel in the beginning of the vision (x. 11). He speaks here on behalf of the seer. *How long?* The time of the end of these miraculous revelations concerning the destinies of Israel was a point of the highest interest, as victory and perpetual dominion were to follow. V. 7. *Held up*. The holding up of the hand, or the two hands unto heaven, was an ancient mode of solemn asseveration. *By Him that liveth for ever*, who is therefore able to accomplish His purpose from the beginning to the end. A

time, times, and a half,—a set time, set times, and a half, or three years and a half,—the half of seven times which make a full period of prophetic time. Taking a year to be 360 days, and a prophetic day to denote a year of ordinary time, we have an interval of 1260 years, which is not too long for the series of events indicated in the prediction. *Finished to shatter the hand of the holy people.* The most striking point in the history of the East, shadowed forth in the vision, is the surrender of Jerusalem to Omar, when the hand or power of the holy people was shattered, and the order was given to erect a mosque on the site of the temple, A.D. 637. The shattering under Antiochus Epiphanes lasted only three or four years; that under the Romans only about a century or two; but that under Omar is not yet ended. The last alone corresponds to the state of things indicated in the text. If this be the starting point, the end of the 1260 years will be about A.D. 1897. At this date then we may expect the rise of a great awakening and commotion among the Jews as well as the Christians. And the complete cycle of seven times begins with the conquest of Nineveh and the establishment of the Babylonian empire, 625 B.C. This is about 1260 years before the surrender of Jerusalem to Omar.

V. 8. *Understood not.* Daniel was not yet fully enlightened as to the time of the end. He therefore presses for a more definite intimation. V. 9. *Go thy way.* It is here implied that the issue is remote, and prophecy will only unfold itself, as the successive events of history furnish its interpretation. V. 10. *Purified.* This process has been already noticed in xi. 35, and will be going on during the whole 1260 years, and indeed in all the past ages of the Church, when persecution is rampant or temporal prosperity prevails. But it will be conspicuous in the thirty years of trial about to be indicated. *The wicked shall do wickedly.* All through this period the wicked, those who remain indifferent to the mercy of God, shall remain in their error and sin. *The wise shall understand.* Those who give heed to the voice of the Spirit in the Word shall understand, repent, and return to God. V. 11. *The time that the standing service shall be taken away.* This is the event already

indicated by the shattering of the hand of the holy people. The Christian worship on the temple mount was the legitimate continuation of the Old Testament worship. *And the abomination that desolateth be set up.* This was done more than once. It was done in the time of Antiochus Epiphanes for three and a half years; it was done when the Roman eagles entered the sacred enclosure; but it was done effectually, and for the long period of 1260 years, when Omar received the surrender of Jerusalem. *A thousand two hundred and ninety days.* The thirty years over the 1260 years appear to be the time of tribulation mentioned in vs. 1 and 10. It is the last struggle of the persecuting power for existence. This will bring us to A.D. 1927. V. 12. *Happy.* This points to the arrival of victory and peace for the saints. It therefore introduces the time of the restitution of all things, of repentance, deliverance, and reconstruction. *Reacheth to a thousand three hundred and thirty-five days.* This second interval is determined to be forty-five years. This, added to the thirty years of extreme tribulation, gives the seventy-five years of transition from the bondage of unbelief to the advent of spiritual liberty, and carries us forward to A.D. 1972—almost precisely the same date as was obtained by counting the 2300 years in viii. 14, from the rise of the Greek monarchy, on the death of Darius Codomannus in 330 B.C., namely, A.D. 1971, when the sanctuary was to be cleansed. V. 13. *Thou shalt rest in the grave till the resurrection. And stand for thy lot at the end of the days.* This intimates that in due time he shall rise from the dead. Daniel appears never to have returned to the land of holy beauty. But he had a better end to look forward to, namely, the heavenly country. There he had his lot awaiting him at the end of days. The full end of the days, however, covered the reign of the saints on earth, which is involved in vii. 18, though not marked off from the eternal remainder of their everlasting reign.

This is a singular train of events connected throughout with the Holy Land. It was pregnant with instruction to the Jews all along the stream of history from the days of Cyrus, when Daniel saw this vision, to the coming days of the reign of the Messiah and His saints. It passes in

silence over the life and death of the Messiah, because this had been the theme of the ninth chapter, and of the predictions that have their acme in Isaiah. Many of the Jews accepted the Messiah in the times of the Acts of the Apostles. But many also held back from total misapprehension of the nature of His salvation and His kingdom. Hence they make only a negative figure in the drama of human affairs. The true Israelites indeed are the Christians, to whom pertain the Messiah, the apostles, the evangelists, the adoption, and the glory and the covenants, and the Old and New Testament, and the service of God and the promises. The true Christians among them are the salt of the earth, the vital principle that is visibly penetrating the nations, and raising them to sanctification and real civilisation. But the time of the long-recusant remnant of the Jews is at length approaching. They have always been different from the Gentiles. But since the crucifixion of the Messiah they have been under the curse of exile, dispersion and frequent oppression. They know best themselves the sad monotony of their wayward, wandering, weary absence from God, from country and from home. But the time of trouble, of great searchings of heart, of becoming wise unto salvation, of understanding the glad tidings of the New Testament, of deliverance for all that are written in the Book, is not far away. Happy is he that waiteth and reacheth to the time of the end, when many shall run to and fro, and the knowledge of the Lord shall increase, and the kingdom of the world shall not merely in right, but in fact, belong to the Lord and His Anointed.

The Book of Daniel brings us down to the date of the beginning of the reign of the saints of the Most High. In forming a rational estimate of the contents of this, it is to be understood that even a definite period, such as 1260 prophetic days, is to be taken with a certain latitude and not pinned down to a day, or a month, or a year; because, in the first place, we do not know the precise length of the prophetic year, and in the next place, events do not come to an abrupt standstill, but overlap one another in a gradual process, the changes in which only become palpable in the course of time. Bearing this in mind we cannot but contemplate with wonder

the order, connexion and consistency, which mark the long train of Messianic prophecy running through the Old Testament, and the constancy with which the remarkable events of history correspond with the striking details of prophecy. This is the fit preparation for the study of the third and last book of prophecy, the revelation of St. John the Divine, which forms the appropriate close of the New Testament, and in which the destinies of the Christian Church are continued through the thousand years of the reign of the saints on earth to the resurrection of the dead, the day of judgment and the saints' everlasting rest.

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